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THE MODERN SUNDAY-SCHOOL

THE MODERN SUNDAY-SCHOOL

Its theory and practice

By

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TO
THE ENTHUSIASTIC STAFF
WORKING WITH HIM AT WESTHILL
THE AUTHOR AFFECTIONATELY DEDICATES
THIS BOOK

PREFACE

This is not a book on psychology. It deals with psychology in a limited way for the light it may throw upon the problems of childhood and adolescence, and in particular upon methods of effective religious education of youth. The aim of the author, however, has been to produce a book that is more practical than theoretical. The practical suggestions it contains are the result of considerable experience as a Sunday-school superintendent and scout-master. Most of the problems discussed have been personally encountered. The methods suggested are the outcome of many experiments and are based on a fairly intimate knowledge of the difficulties which challenge the great multitude of workers who are giving gratuitous service to the cause of the Christian nurture and training of youth.

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CHAPTER I

THE OLD AND THE NEW

"THY father and I have sought thee sorrowing." The quotation is from the familiar story of the visit of Jesus to the Temple when he was twelve years of age. The narrative was not written for children and if told without explanation or comment exactly as it is written in Luke's Gospel will doubtless leave a disquieting impression on their minds, the obvious deduction being that Jesus was not very thoughtful for his father and mother. The wording of the narrative appears clearly to give this impression, for his mother spoke reproachfully, almost querulously: "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." There is more than astonishment in the expression used. Mof-

fatt's translation reads: "My son, why have you behaved like this to us? Here have your father and I been looking for you anxiously." The lesson is clearly one for fathers and mothers, teachers and churches, who have been, and are, seeking youth anxiously, even sorrowingly.

Boys and girls of the twentieth century, like the Boy of Nazareth, are misunderstood. The incident calls us to a reconsideration of our attitude toward childhood and youth, and the question arises, "Why are we seeking our children sorrowing?" The two-thousand-year-old narrative answers, "They understood him not."

There are at least two kinds of people in the world: those who seek to dominate their fellows, and those who seek to understand them. Reform is being advocated with great vigor by a large and ever increasing number of people who are seeking to make progress in religious education, not by dominance of the child, but by sympathy for and understanding of him. They sometimes come under the criticism of worthy people because they hesitate to overstress some of the old doctrines which dominated the practice of the Sunday-schools of yesterday. Take, for example, the doctrine of conversion. It involves an abstract idea, entirely beyond the comprehension of

younger children. But even for adults the Great Teacher was not satisfied with conversion. He said with emphasis, "Except ye be converted *and* . . ." The significance is great. *And* what? "And become as little children . . ." That is, be childlike; be teachable, be humble "like this *little* child." It must have been a little child, one in whom the spirit of emulation had not yet awakened.

The sympathetic student of the unfolding life sees the fallacy of making a religious appeal to the child in the same form as may be successfully used in addressing the adolescent or adult. He observes cause and effect, and refuses to waste time, effort, and opportunity. He is anxious to bring the evangel both to child and to man, and possibly possesses the additional virtues of willingness to study and patience to experiment until he finds out the right method and the right moment.

Again, sympathetic students of young life recognize the need for grading and departmental organization. Now, organization also is under suspicion in some quarters as being unspiritual. Nor is it difficult to understand this more or less natural aversion, for there is too much government in the world and not enough freedom. Over-organization imprisons life and tends to stifle initiative.

Organization should be as simple as it is possible to make it, but cannot be dispensed with lest individualism should run riot and coöperative life prove impossible. Once we appreciate its dangers and at the same time realize its value we shall not go far wrong.

Modern thought is becoming more and more averse to making fine distinctions between secular and religious. Body and soul are inseparable; at any rate it is impossible to reach the soul except through the body. The mother's work in caring for the body of the child is not secular. The day-school teacher's work is not secular. The teaching of arithmetic, history, and geography is necessary and basal to spirituality. How can a man hope to do justly and live righteously if he cannot keep accounts and balance his books? How can a man appreciate international brotherhood if he knows nothing of geography? These things are basal and fundamental. Are not basal and fundamental things of spiritual significance? The spiritual and the secular cannot be separated.

Jesus came to bring healing, health, wholeness, holiness to mankind; to bring better housing, better food, better education, better relations between capital and labor, tribe and tribe, nation and nation: these things are all inseparable from religion.

The religious educator of yesterday rather prided himself that his work was essentially spiritual. With just a little suspicion of self-righteousness he looked upon modern movements as "machinery" and felt it his duty to call attention to that fact. Sometimes one wonders if he may not have made "spirituality" a cloak for inefficiency.

The child is a pragmatist: he judges values by results. Religion for children must be presented as something to live by more, even, than something to die by. Generally speaking, the church is finding itself more and more concerned with man's social conditions—with his unclean face, his scanty clothing, and his ravenous appetite. The Sunday-school teacher of to-day is dealing with a far wider circle of need than the teacher of yesterday. Therefore the Sunday-school leader must have a clear aim, and that aim must be stated concretely. It is not enough to talk about sin and salvation in general. Make religion concrete, and the abstract will take care of itself. Boys and girls must be prepared specifically to meet every situation that they are likely to have to face.

Religious education must help youth to develop a sound physical constitution. This requires good nutrition, healthful exercise, and personal cleanliness. Ill health is the cause of much moral

delinquency. Abounding vitality ought to be the birthright of every normal boy and girl.

Religious education must prepare youth for group life. As civilization advances, coöperative life becomes more and more imperative. There is little place for the hermit and less for the cynic. The child must be trained as an individual, but even more, perhaps, as one of a group.

The school must prepare the boy for industrial life. The project system in day or Sunday-school will help in this particular. The dignity of labor and freedom from snobbishness must be inculcated. The Sunday-school cannot prepare the youth for an industrial vocation as the day-school can, but it can do much in molding him for honesty and integrity. Every man should be a producer. There is little room for slackers. Men must earn, not beg their bread. There is room in the world for every good workman. Every man should have a trade or a vocation. Jesus was a carpenter. The Sunday-schools have done much to steady economic relations. Many men of high achievement owe a great deal to the religious education of Sunday-schools and are not backward in saying so. What has been done in the past will be done in the future, but it will be even better done.

Religious education will furnish the mind of the youth with imagery of a high character and will inspire him with the nobleness of commonplace duties.

The curriculum must be planned with the home and family life of the child in mind. This, not only to affect and improve his conduct in the home, but also to prepare him ultimately for parental obligations. The home is the heart of the community, and the school can do much to cultivate a clean and wholesome atmosphere. The destiny of the race is here at stake.

Nor is all this a counsel of perfection. I know how easy it is to say what *ought* to be, but I suggest that we have wasted much time and effort in attempting to deal with religion almost wholly in the abstract and general. The right and successful way is to deal with it in the concrete and particular. Remember we are dealing with the immature.

Now, those who belong to the old school and those who belong to the new have in reality one aim and one purpose. There is little to choose between them in purity of motive, and one can see in these later days a better understanding growing up between the two groups. The sooner there is singleness of aim the better for child and church.

May it not be that these two great forces in the church will sink their differences and become allies, finding a common cause in educational evangelism? Speaking from a considerable acquaintance with modern school leaders, I believe it to be true that their aim is to bring the evangel to child and to youth, that this is their first and chief purpose; they have learned that a better method will make the evangel more attractive to the young. Education and evangelism must go hand in hand.

Our pygmy minds cry out for finality, but there is no such thing in this life; probably not in any other. But out of an eternity of the past will grow another of the future. "It is better to travel than to arrive."

One thing is sure; if the church and the Sunday-school are failing, or partly failing, the fault is not with the children. We can get more than a grain of comfort from the fact that if the boys with whom we live were as good as the Boy of Nazareth we, like the parents of old, would still be crying out, "Thy father and I have sought thee sorrowing."

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CHAPTER II

BEGINNINGS AND GROWTH

The Sunday-school movement, to-day one of the mightiest religious forces of the world, owes its beginning in its modern form very largely to Robert Raikes of Gloucester, England, printer and publisher, whose father before him was editor and publisher of the "Gloucester Journal." We know little of Raikes' early life, but from his own memoranda the fact is established that the first Sunday-school was begun at the close of the year 1781 or the beginning of 1782. The moral uplift of neglected children was certainly in his mind, but the earliest of his Sunday-schools was started more with the aim of helping street children to read and write than with any immediate higher purpose. He was always keenly desirous of uplifting the poor and developing good citizens as well as educating the ignorant. In evidence of the early success of the movement Raikes' memorandum records: "A woman who lives in a lane

where I had fixed a school told me some time ago that the place was quite a heaven upon Sundays compared to what it used to be. The number who have learnt to read and say their catechism is so great that I am astonished at it. . . . The principle I inculcate is to be kind and good natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing." [1]

It is interesting to note that the first Sunday-school teachers were paid for their work. Raikes says, "Having found four persons who had been accustomed to instruct children in reading, I engaged to pay the sum required for receiving and instructing such children as I should send to them every Sunday." [2]

Here is an interesting extract from an old diary:

I, Adam Fitch, and my wife agree with the following gentlemen:—

Mr. John Gray
Mr. George King
Mr. John Aldridge
Mr. John Fincham

1 Lloyd, "Sketch of the Life of Robert Raikes Esq.," pp. 14–15.

2 "Sketch of the Life of Robert Raikes Esq.," p. 19.

Parishioners of Haverhill, in the Counties of Essex and Suffolk, to teach the Children of the Sunday School in the aforesaid Haverhill on Sundays for one year begun for the first time August 3rd. 1788, for the Sum of six pounds, thirteen shillings and fourpence which is two-thirds of ten pounds.

These Sunday-schools spread very rapidly, and in 1785, when there were about twenty-five thousand scholars in the Sunday-schools of England and Wales, the first Sunday-School Society was established. After this the voluntary system of teaching gained ground, and schools became more and more places for religious instruction. In 1803 it was felt that the churches should take up the institution as their own special work, and also that a Sunday-school literature should be created. To accomplish these things a Sunday-School Union was founded, and almost simultaneously the first lesson course was published. It was called, "A select list of scripture for a course of reading in Sunday-schools."

It is not definitely known when the first Sunday-school after the Raikes pattern was established in America. Francis Asbury had much to do with popularizing the movement, establishing what was doubtless the first Sunday-school in Virginia in 1786. The Methodist Episcopal Conference at

Charleston, South Carolina, in 1790, ordered pastors to form Sunday-schools for whites and blacks, with voluntary teachers. In 1803 the first Sunday-school in New York was established. In 1812 a Sunday-school was instituted in Boston. In 1814–16 there was a general awakening of interest in the churches on behalf of Sunday-schools. In 1816 the New York Sunday-School Union was established, and in 1824 the American Sunday-School Union organized. From this time on the growth of Sunday-schools was steady.

Special interest attaches to the establishment in the year 1872 of the Uniform Lesson System. The idea appealed to the sentiment and to the imagination so strongly that it was readily taken up and adopted by all Sunday-schools, not only in America but practically throughout the world. From the point of view of the adult the idea of millions of pupils and teachers studying the same lesson weekly was one to inspire even the laggards, and it did so. The uniform lesson undoubtedly has done much to bind together as a unit the great Sunday-school forces of the world. The movement was opportune. The haphazard method of choosing lessons soon became a thing of the past. Publications and helps sprang up around the uniform lesson, and Sunday-school teaching as a

whole increased in power and usefulness. The uniform lesson was a step forward. It lacked permanency, however, because the lessons were not chosen from the point of view of the nature and needs of the child. Still, it served its purpose and laid foundations for further advance.

But what was good for 1872 may not be good for a half-century later. The point of view is changing, and past achievements are to be used as stepping-stones to future progress. Just at the time when the principle of the International Uniform Lessons seemed to be well established thoughtful men began seriously to study child psychology. Previously psychology had centered in the study of the mature mind, but now it extended to the study of the immature. Bodies of facts concerning child life and mental development were gathered and important principles deduced from these facts. Child study centered attention upon the nature and needs of children. Man had learned much about himself in the study of maturity, and now he began to develop a better understanding of children. The study of the child revealed the fallacy of uniformity. From the adult point of view uniformity seemed to many to be ideal, but from the point of view of the needs of children it was sadly deficient.

Everything depends on the point of view. The popular view in 1872 was that all religious education must begin with the Bible; but the point of view of the present day is that all religious education must begin with the pupil. In the olden days childhood was looked upon as a misfortune, something to be pitied, and the object of the parent and teacher was to rescue the child from himself. The idea was to press him, push him, hurry him into being a man. The argument was: there 's only one life worth living and that is the life of maturity; immaturity is something to escape from with all possible speed. But the new point of view is that life in all its beauty is to be found in the child. Not life in embryo only, but glad, happy, full, free life. Life, young or old, is a growth, and the joy of living is the joy of growing. When we look at the religious life from this point of view we see that the object of the teacher is to help each individual to live out his growing, developing life to the full, and to supply it with the nurture needed not only for the future but primarily for the present stage of development.

The uniform lesson was doubtless better than the old haphazard system, which might have any or no plan. But the new appreciation of the needs of the child demanded a new type of lessons. The

International Lessons Council in the course of years came to recognize this fact and provided a system of graded lessons to meet the needs of the growing, developing child. These graded lessons are within reach of all the schools.

With the establishment of the International Lesson System there came a new impulse in the Sunday-school movement. America became particularly active in propaganda, and, linking up with English workers, teachers' conferences and conventions were organized, which led to a world-wide movement for establishing and improving Sunday-schools throughout the world.

The first World's Sunday-School Convention was held in London in the year 1890 with 904 delegates registered. Three hundred and sixty of these were from the United States and sixty-nine from Canada. The Sunday-school enrolment of the world at this time was reported to be 19,715,781. In the year 1893 the second World's Convention was held at St. Louis. One hundred and twenty-five foreign delegates attended. The third World's Convention was held in 1898 in London; and in 1904 the fourth was convened in Jerusalem, 526 delegates attending from twenty-five different countries. Half of these were Americans. Three years later, in 1907, the world's

fifth convention was held in Rome, with 1118 delegates registered. More recent conventions have been held at Washington (1910); Zurich (1913); and Tokyo (1920). Consider what it means that such a convention should be held in Japan, a country that a little more than two generations ago was "almost as much a hermit nation as Thibet is to-day." It certainly indicates something of progress for a Sunday-school convention to be received with open arms by a nation which only recently welcomed the Christian ideal. The convention in Tokyo touched the imagination of the Christian churches of the world. The great convention hall, especially built for the purpose of the convention, was burned to the ground six hours before the hour announced for the opening of the first meeting. With the coöperation of the Japanese Government the officials secured other buildings and carried the program of the convention to a successful issue. Though to many a visit to Tokyo meant a journey round the world, the convention was attended by 1814 accredited delegates from five continents and seventeen countries.

It is quite possible that World's Conventions have reached high water-mark so far as numbers attending them is concerned. The Glasgow con-

vention held in June, 1924, was not so largely attended as some of the others, there being present 2693 delegates from fifty-four countries, 797 of these being Americans. The Glasgow convention aimed to be practical. There were a number of sectional conferences, an exhibition of value, and a pageant portraying the history of the Sunday-school from its inception.

Thus out of the past has grown a movement of mighty power. The influence of the Sunday-school is much greater than is imagined. It does its work quietly and persistently. It has many shortcomings, and much of its work is amateurish. It lacks the glamour of the preaching services and the emotional power of the evangelistic mission so that slackers without persistence soon give it up. Nevertheless it is becoming ever more deeply rooted in the convictions and interest of Christian workers. Its ramifications extend to the ends of the earth. Each denomination has its own publishing house, which supplies literature, propaganda material, and requisites of all kinds. Each has its editors, with associates and assistants. Conferences, institutes, and training-schools are held by the thousand. A complete system of teacher training is being wrought out. Theological seminaries, though slow to respond, are awak-

ening to the need of special training in religious education.

The war was a setback, but notwithstanding all the materialism and all the slackness that must inevitably follow a crisis such as we have passed through, there is every cause for hopefulness.

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CHAPTER III

DECENTRALIZATION AND UNITY

THE modern Sunday-school is decentralized; that is, it is organized into departments, each a distinct and separate unit. The complete school has the following departments:

Department	*Period*	*Age*
1 Cradle Roll	Infancy	from birth to 4 years
2 Beginners' Department	Early childhood	from 4 to 5 years, inclusive
3 Primary Department	Middle childhood	from 6 to 8 years
4 Junior Department	Later childhood	from 9 to 11 years
5 Intermediate Department	Early adolescence	from 12 to 14 years
6 Senior Department	Middle adolescence	from 15 to 17 years
7 Young People's Department	Later adolescence	from 18 to 23 years
8 Adult Department	Adult life	from 24 years on

Hope for the success of the Sunday-school lies with the graded movement. Grading and decentralization exist so that instruction and activities

may be specialized to meet the needs of the developing life. In many a Sunday-school the first requirement is to bring order out of chaos. There is little use in discussing principles of teaching until the problems of reverence and atmosphere are solved.

We have many times heard it said that order may only be secured by good teachers, but that is, at most, only half the truth. Many schools have few good teachers because they cannot keep them when they get them, for the simple reason that good teachers cannot or will not work in chaos. Order, reverence, and suitable atmosphere are largely the result of good organization.

When the word "decentralization" was first introduced into the discussion of Sunday-school administration it brought apprehension to many because they thought that decentralization would destroy the unity of the school; but their fears were groundless, as has been proved by later developments. There is such a thing as unity in diversity, diversity in unity. The Sunday-school of to-morrow will be decentralized, but it will also be centralized. There will be a large measure of necessary freedom in each department, but also a centralization through oversight in coöperation with leaders, officers, and teachers. The principle

of gradation and decentralization will do more to make effective work possible than any other one new principle that has been introduced in these later years. Blackboards, pictures, requisites of whatever kind, all take second place as compared with decentralization and its accompanying grading. These are of primary and vital importance to the welfare of every Sunday-school.

The principle of decentralization has really been accepted for years, for one never hears of a Sunday-school that has not at least its "infant class" or "primary department" separated from the main school. Most superintendents appreciate the fact that the little children must be separated from the older ones. But the vitality has been sapped, the energy of the school neutralized, and the older departments rendered comparatively valueless because of the limitation of the principle. There is as great need for children of nine to eleven years of age, and twelve to fourteen, to have their own departments, as for four- and five-year-olds. This statement will be questioned, but not by the careful student either of psychology or of school administration. In the Sunday-school of to-morrow there must be no "main" school. We are familiar with all the arguments used by those who like to see a large company, who have built

the Sunday-school buildings almost as a replica of the church building itself, and whose methods are borrowed from those of the pulpit. We are coming to see that if we are to deal successfully with the adolescent youth we must differentiate them as a psychological group. Further, each group must be limited in number. Many leaders favor departmental groups that do not exceed sixty or at the outside seventy pupils each.

There are a number of reasons why decentralization is essential. First, it settles the much discussed problem, Would you have small classes or large? An Intermediate Department, for example, with forty scholars, divided into eight classes with five in each, has all the advantage both of a large and a small class, for the leader and the teachers can then make the appeal both to the group and to the individual.

The department leaders and teachers may meet in weekly conference and discuss their individual and group problems. They may talk freely about particular pupils in the department—their behavior and interests—and all this helps to solve class problems. It will thus be seen that the question of large or small classes is answered by retaining the best elements in both plans.

Secondly, psychologists recognize that there

must be physical nearness to secure mental nearness. The problems of order, reverence, and atmosphere will never be solved until the smaller departmental system is introduced. Divide the average main school of one hundred into two groups of fifty and try the experiment for three months. Given the right conditions the chances are a hundred to one that the experiment will become permanent. In the smaller group the superintendent and teacher both get nearer to the individual pupil. Of course, with little children the principle that physical nearness brings mental nearness is a well established one, but we are coming to find that it applies almost equally to work with adolescents. Schools should experiment and discover for themselves what is the right number.

Of course it will be said by many, "We cannot experiment; we have no room." But why not? The introduction of the principle of decentralization permits the school to meet at different hours. The hippodromes are meeting twice nightly, and the picture-shows are giving continuous performances. The Sunday-school of to-morrow must not be tied to any one tradition. Some Sunday-schools in Scotland meet at five o'clock in the evening, others at half-past six. In eastern

America schools often meet at twelve or half-past twelve. I know the arguments that are used against two sessions on Sunday afternoon. I also know one school with three sessions on Sunday, though no officer, teacher, or pupil attends more than one. The Sunday-school of the future may be an all-day school, meeting continuously from morning till evening; a place where children and teachers meet for worship, for lessons, for supervised study, for occupations, for reading, or any other activities that naturally suggest themselves. There may be morning Sunday-schools, afternoon Sunday-schools, and evening Sunday-schools, though they may be called by some better name. Sunday-school will be a rendezvous where comrade meets comrade, friend meets friend, and pupil meets teacher. Its activities will be prolonged; there will be no hurry, comparatively little set program, but abundant opportunity for expression. The church will provide picture-rooms, music-rooms, work-rooms, recreation-rooms, worship-rooms, cinematograph, wireless; and many of these will be in use from morning till evening on Sunday, to say nothing of week-days.

It will be urged that this is not the highest ideal. Ought not society to cluster round the home rather

than the church? We are not living in an ideal state of society. There is a city in England (and it is not London) with sixty thousand houses "back to back," not one of which provides half enough room for the family. The youths of such families are bound to find a rendezvous somewhere. If the church cannot provide this rendezvous, the street or the public house will. It is not more Sunday-schools that are needed but more useful ones, schools that are human, virile, efficient, powerful, pragmatic.

Again, other things being equal, the division of the school into specialized groups will not only be a potent force in securing order and reverence, but it will make possible right atmosphere.

We recognize in the very beginning that if we mix junior children with intermediate boys and girls the securing of either a good junior or intermediate atmosphere will be impossible and unification of aim impossible. A department of the Sunday-school that attempts to group together children of nine and youths of sixteen raises an effectual barrier to success.

Another argument for decentralization is that it makes possible indirect teaching. It is one thing to carry on a campaign of personal evangelism with adults, quite another with children. The

child is so suggestible that the gospel call can be brought to him much more powerfully indirectly than directly. Therefore, the leaders of the school must above all things create an atmosphere that will do its own work.

The point is this. If you wish to evangelize a mature adult you must reach him chiefly through his intellect; you will argue with him and show him the reason for things; but the child accepts truth uncritically. The best method to use in the adult department may be the worst possible with the beginners. If space permitted we could bring arguments to show that like differences exist all the way through the grades.

A decentralized Sunday-school without a training class misses a most vital part of its life. Organization helps spirituality, just as spirituality helps organization. It is at this weekly class that most of the arrangements, changes, and plans are made; here is unity. The opening devotional session of the weekly class is of the utmost importance in gaining unity. It matters little if the children of the Cradle Roll or the Beginners' Department are not known to the members of the Intermediate and Senior Departments; but it is of first importance that teachers of all departments are acquainted with one another, and that leaders of de-

partments work in harmony with each other. *It is not so much unity of spirit among the pupils that is necessary for the school's good as unity of spirit among the workers.* The weekly preparation class smoothes over and harmonizes little matters that might easily lead to friction and yet leaves with each department all the power to plan, to apply method, and to secure the spirit that is so vitally necessary to make each Sunday's work the best possible.

Paradoxical though it may appear, the aim of decentralization is not separation but unity. The modern school seeks to unify itself in the church. It aims to unite church and school in inseparable bonds of worship and service. Indeed, the Junior Department is the church for juniors. Attempts have been made to organize and carry on a so-called Junior Church apart from the Church School, but none of these have been so successful as the Junior Department itself.

When possible, officers, heads of departments, and teachers should attend the more important meetings for adult worship. But it is physically impossible to attend all, and pastors who have expected this have been responsible for much lack of unity. The conception of the church must be

broadened or these breaches of unity will be perpetuated. Dr. John Cairns once said, "When I see a young man teaching the Gospel to half a dozen children I recognize a living branch of the church of Christ."

From this point of view it will be seen that the modern Sunday-school is undertaking a work of first importance. Its aim is to provide a place where the children may not only learn but worship, and not only worship but worship with appreciative intelligence. The modern school is aiming to supply that which the senior church cannot provide, namely, a worshipful atmosphere suited to the changing need of the unfolding life. It is aiming to provide an atmosphere in which the Father can be worshiped in the beauty of holiness. Though equal in reverence and devotion to the most beautiful adult service, it will not by any means be a copy of such a service, for children's worship must be more spontaneous than that of grown-ups who carefully observe all the conventions and traditions.

When this imperative demand of child nature is recognized by the church it is probable that leaders will be set apart, trained, and ordained for this special service; and so it ought to be. But

such leaders must not be men only. Leadership in the younger grades is a woman's work. Child nature demands a graded school, and the vexed question of the child's relation to the church will never be settled until this principle is recognized. The failure to recognize it causes many very deplorable breaches between church and school.

The problem of holding the older pupil for the church will never be solved until the needs of the spiritual life of the little child are supplied. A small percentage of children now attend the adult church services, and it is a question whether those who do are helped or hindered. To attend a service regularly when only one tenth of that service is meant for him may be detrimental to a child. An occasional visit with parents or teachers is a different thing. To have to sit still week by week through a comparatively uninteresting service may have serious effects in the subconscious nature of the child. The result of this will be seen as soon as the pupil is free from authority; in many cases the church sees him no more; we reap as we sow. The Sunday-school of yesterday, while securing the attendance of multitudes of children, more or less failed to nurture the love of worship, and the church is suffering to-day in consequence.

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CHAPTER IV

THE GRADED SCHOOL

A SYMPATHETIC study of the unfolding life of childhood and youth has convinced open-minded folk that for effective religious education the pupils must be graded. But not only must the pupils be graded; lessons, methods, and even forms of worship also must be graded. The one is as imperative as the other. Calendar age, in itself, is not a sufficient basis for grading. Age grouping is approximate only, but, generally speaking, departmental groups include the years named in the preceding chapter. Let us consider these departments in detail.

THE CRADLE ROLL DEPARTMENT.—There must have been a spark of inspiration in the soul of the enthusiast who first suggested the Cradle Roll, for it has been and continues to be a valuable adjunct to the Sunday-school.

The Cradle Roll is a distinct department. It links up the home and the church by the registration of the infant as a member of the church

school. This is accomplished, after the consent of the parents has been obtained, by recording the name of the newly born child on the Cradle Roll register. The Cradle Roll in the Episcopal Church is called the Baptismal Roll. Many families who are not interested in the ordinary activities of the church may be reached by this seemingly insignificant agency. In the Cradle Roll will be found a point of contact with the unchurched that is singularly effective. The church must reach the home and touch the home life. The presence of people in large numbers at the church service does not in itself insure that this is being done. Through the Cradle Roll it is easily possible not only to influence the mother and father of the child in intimate personal ways but also to lead them for the little one's sake to make their home Christian in its ideals and atmosphere. This is a community service of the highest order. The Cradle Roll has often unlocked doors and permitted the entrance of the gospel messengers to families that otherwise would have remained untouched. Each minister should see to it that there is a Cradle Roll in his Sunday-school.

The Cradle Roll needs the backing of the minister and the officers of the church. It will not

be efficient if it is carried on by one or two individuals merely on their own initiative. If the pastor fancies the Cradle Roll to be an insignificant agency and not worth advocating, the effort will likely be handicapped and the result minimized. One Cradle Roll sermon a year is a good investment for any minister.

There is a touch of sentiment about the idea, and mothers, especially those who are not attached to any particular church, are usually willing to allow the names of their little children to be entered. The very fact that the arrival of the new baby has been worthy of notice by the church folk means a good deal, and the consciousness that some one outside its own particular family is interested in that baby means much to the mother. The Cradle Roll card helps to seal the compact, making the parents feel that the child is in some slight sense, at any rate, a part of the church's life. The Cradle Roll is a simple thing and can be carried on unobtrusively. Every minister and every superintendent should see to it that this department receives special encouragement.

The Cradle Roll superintendent must have a gift of winning her way into the hearts of mothers and fathers. She should be a person of some leisure. One who is a mother is to be preferred;

at any rate the superintendent should be a married woman. She should be one who is enthusiastic, resourceful, and have a deep sense of responsibility. She should not be one who is easily discouraged. She should be officially appointed by the board of religious education. She should gather a group of helpers about her who will canvass the community. She will find many opportunities of inviting children, other than the babies, to join the Sunday-school. Careful records should be kept and the name, date of birth, name of father and mother, and church membership of parents noted in the records.

The requisites required will be two Cradle Rolls—one for the Beginners' Department, and one for the Primary Department; Cradle Roll enrolment forms and birthday greeting cards for the first, second, and third birthdays. In some departments a miniature cradle is used in which to place the name of the new member on the day of its reception and enrolment. This practice appeals to the imagination of the children and cultivates a special consideration for the tiny ones.

The enrolment of a Cradle Roll member should take place at the Sunday service of the Beginners' Department. The most appropriate child—a

brother, or sister, or cousin, or friend of the baby —should present the new baby's name and address written on a piece of paper. After the child has told all he knows about the baby a Cradle Roll song may be sung, and the department may join in an appropriate devotional pause and prayer. Very frequently the children count over the number of names already on the Cradle Roll. Entering a name should be recognized by the department as a very important part of the service. When possible it is preferable to have the parents and the baby present in the department when the enrolment takes place. The visit of course must be a brief one. Probably on most Sundays the Cradle Roll babies will be remembered in prayer or song.

On the fourth birthday a very special invitation should be sent to the child, who is now ready to come and join the Beginners' Department. The name is then removed from the Cradle Roll and placed upon the Beginners' register. On that day a welcome song should not be forgotten, and mothers and fathers should be given a special invitation to be present.

Once a year at least there should be a special Cradle Roll day in each church; on that Sunday all parents may be asked to bring their babies to

the school and to participate in the brief exercises; they must not stay long, for the babies may protest.

Systematic visitation ought to take place in the Cradle Roll Department, and on the first, second, and third birthdays special birthday greeting cards should be sent to the homes.

Occasional meetings of mothers of Cradle Roll babies should be held. A strong leader can easily arrange mothers' study classes for conferences on baby welfare, child nature and nurture, and these may be made of immense value to young mothers. Often very useful methods of community service will suggest themselves to the Cradle Roll visitors. There are almost endless possibilities.

The Cradle Roll is the foundation-stone in Sunday-school organization. It begins at the very beginning. The babies of to-day will be the children of to-morrow; the children of to-morrow will be the church of the future.

The Beginners' Department.—This department includes children of four and five years of age. If the Cradle Roll is well conducted most of the recruits for this department will come from that source. It is better not to receive into the Beginners' Department children under four years

of age. Though an occasional child under that age might be self-controlled enough to participate in the activities of the group without causing serious difficulty, the average three- or two-and-a-half-year-old is unready for the necessary co-operation essential even for the simplest program.

The Beginners' is by no means the easiest department to conduct; four-year-olds are very individual in their outlook as well as in their activities.

Since development is exceeding rapid at this period the most successful leaders grade still further into "young fours" and "old fours," but young or old they all enjoy doing things independently and are keen to explore everything and to make discoveries for themselves. Beginners learn chiefly through the senses of touch and sight and therefore must be allowed great liberty of action and supplied with all sorts of useful and interesting material to assist them in their quest. To play out the story is one of the most useful forms of expression for them, but the story must be a very simple one.

It is important to have the Beginners' Department entirely separated from the Primary Department. There should therefore be a special staff for the Beginners' Department. The leader

ought to be an experienced kindergartner, and she should have a few sympathetic helpers constantly in attendance. These helpers should have had at least some little experience in work with children.

The really successful department from the child-nurture point of view must necessarily be small. Beginners cannot be handled in crowds; much individual attention is essential. The law that there must be physical nearness in order to secure mental nearness applies here.

A cheerful, sunny room is most desirable for these little ones. It should be bright and beautiful. Babies absorb their environment more than do grown-ups.

The requisites for the Beginners' room are as follows: a rug or rugs for the floor; kindergarten chairs; low tables for handwork, drawing, and building; a sand-tray as large as consistent with the size and convenience of the room; a blackboard for the teacher; individual blackboards for the children, or better still, blackboards on the walls, of course within reach; chalks and dusters, for use with blackboards; blocks for building; pictures and loose-leaf picture-books; scissors; vases and bowls for flowers; a few jugs and a watering-can; a dust-pan and brush; a depart-

ment register; a good piano; a cupboard low enough for the children to reach every shelf and compartment.

There will, of course, be a pianist. The atmosphere created by good and suitable music is quite as essential here as in any other department. The influence of the pianist in training the young child is probably quite as potent as that of the story-teller.

The Beginners' Department superintendent and her helpers should meet weekly with time to go thoroughly into all questions and problems that arise, and these are many. The problems that arise for discussion are largely those concerned with the children's activity and behavior. Though the lesson material and its presentation must of course be carefully considered, the most interesting questions are those concerning the directing of activities which will make for a helpful atmosphere. The atmosphere of the ideal home where the little ones are surrounded with the spirit of loving coöperation should be the aim, and all the simple stories, talks, hymns, prayers, and activities should lend themselves to this end.

Remember we learn by doing. Never do for the Beginner what he can possibly do for himself; and it is astonishing what the little child can do

under a restrained leader. "A little child shall lead them" must be the motto for this department. It will often be found that the most elaborate plans made in advance must be abandoned, for the beginner is a capricious mortal and has ideas of his own, and these ideas cannot always be successfully ignored. A Beginners' leader must be prepared for anything, for she never knows what is going to happen next. The secret of success in the Beginners' Department will be found in Froebel's motto, "Observe the child; he will tell you what to do."

The British Lessons Council have given careful and intelligent attention to the choice of suitable lessons for each department. The underlying principles guiding their choice will be helpful to leaders and teachers of the Beginners' Department. They are as follows:

(1) The little child will only realize the Fatherhood of God by dwelling on his gifts of father and mother love, food and drink and shelter, etc. Hence the need of stories of the common happenings of daily life, and Bible stories which center round the familiar things of home.

(2) By the way of nature and its laws the child is led to a knowledge of and gratitude to

God, the Creator, whose loving thought and care surround everything that he has made.

(3) Through stories of Jesus the child is inspired to love and follow him.

(4) Through stories and the practice of kindness to animals, and through stories of people who serve the community, the child is led into a consciousness of his responsibility to others and to a sense of the interdependence of all life.

The Primary Department.—This, like all the other departments of the graded school, is a distinct group of children, teachers, and officers. The children are of both sexes, six, seven, and eight years of age. The sessions of the department are entirely separate from those of other groups. It may meet occasionally with other departments of the school, but for the most part its work is done in its own room, its program growing directly out of the needs of children of this age. The music, hymns, prayers, stories, lesson materials, and activities, as well as the physical equipment, are all adapted to the pupils' requirements.

The modern Primary Department is not only a place of nurture for children but also a laboratory of training for the teaching staff of to-morrow. An outstanding weakness of the Sunday-school

of yesterday was its haphazard method of finding teachers. There was neither purpose nor plan about it. The modern school with its well organized departments and its practice classes has done much to solve the teacher problem. The Primary Department lends itself, perhaps more effectively than any other, to practice teaching.

The superintendent of the Primary Department should be the best obtainable. She is in charge of a delicate and difficult piece of work. What are the qualifications necessary for one in such an exalted position? Taking for granted her spiritual attainments, which are indispensable, the leader must have a deep sympathy with the needs of child life, and a sincere devotion to children. She must be conversant with child psychology. She requires a good working knowledge of the principles and the art of teaching. She should be a really good story-teller and of course a Bible student. She should be a good organizer, not only for the sake of the Sunday work but in order to arrange successful week-night social activities of a refining and uplifting nature. These are high qualifications, but the supreme importance of the work demands them. There should be an assistant superintendent, whose duty it will be to assist the superintendent, and

in case of her absence take charge of the department.

A separate departmental room is required for the Primary Department. It should be of ample size to accommodate the department—the exact dimensions dependent of course upon the number of pupils—well lighted and cheerful. A cloak-room, or lobby which will serve as such, is most desirable. Specially designed Primary tables and chairs are important. Other necessary equipment includes a good piano; a small table for the superintendent; a table for the secretary; registration apparatus; chairs for visitors; well chosen pictures; a blackboard; white and colored chalk; vases and bowls for flowers (assorted sizes); a Cradle Roll; a small doll's cradle; collection baskets; a cupboard for storing materials; a waste-paper basket; duster and also a dust-pan and brush; and such materials for expressional activity as drawing-paper, pencils, crayons with boxes to keep them in, sand-trays and sand, small bricks or blocks for sand-tray use, ordinary building bricks in considerable numbers, plasticine, and scissors. If tables are impracticable, mill-boards should be provided which the children may support upon their knees in writing and drawing.

Lesson material must be chosen to suit the needs of children of Primary age. Time was when all education began with the book, or with the teacher, not with the child. It used to be thought that the important thing was the lesson, but the point of view is changing: the important thing is the child. When material was chosen from the lesson point of view the lessons committee endeavored to divide the Bible into sections so as to cover the whole book in six or seven years' study; the question of the effect of this method upon the child was secondary. But in these days our lessons committees are placing the child in the foreground, and the question of what will meet his needs is of supreme importance. This change of point of view accounts for the many changes that have taken place in the selection of lesson material in these later years.

The lessons produced for the graded school by the British Lessons Council are chosen with very much thought and care and have met with much favor in departmentalized Sunday-schools. The principles underlying the choice of lessons by the British committee are as follows:

(1) To choose only such stories as will convey a thought of God, of Jesus, or of goodness, which the

child can grasp at his present stage of development. To be led always by the child's developing interest and need. Hence, to avoid such stories as might convey false or confusing impressions to the child mind, and to keep back certain periods of Bible history in order that they may come fresh to the child at the age when they will have a special value.

(2) To show the Christian virtues—self-control, reverence for God and man, courtesy, truthfulness, kindness to animals, happiness as portrayed in familiar surroundings.

(3) To show the oneness of the human family by means of stories of children of other lands. Certain stories are included in the course as throwing special light on Bible truth and every-day Christian virtues. The sources of such stories are indicated in the courses, and the stories are treated by lesson writers.

(4) To make due provision for Easter, Christmas, and special gift Sundays (flower, Harvest, hospital); also to provide special groups of lessons for August which shall insure that where the department is disorganized during the holiday month by the absence of leaders or teachers, neither the sequence of the course nor the teachers' study shall seriously suffer.

(5) The Bible verses heading the various groups and those attached to the lessons are inserted only for the guidance of the teachers in the treatment of the lesson, and are not intended for the scholars.

Worship is quite as important an element of the Primary program as instruction. The pianist should make it his or her pleasurable duty to secure the best and most suitable music for the department. No one hymn-book should be used exclusively. Hymn-books are never put into the hands of the pupils, nor are hymn-sheets necessary. The children soon learn the simple Primary hymns by heart.

Children are happy when they are singing; it is for them one of the most natural ways of expressing happiness. Music should be a real outflowing of the soul, and therefore all the hymns should be chosen from the child's point of view. The words should be simple, easily understood, and the music should be set neither too high nor too low to suit the child voices. Each word and syllable should have a corresponding note. As far as possible both words and music should inspire and lead to action.

The Junior Department.—The Junior has come almost to a halt in physical growth. Later childhood brings a pause in which the child matures and makes ready for the adolescent acceleration which will come with the pubertal crisis. Though halting in physical growth, he is growing

strong both in body and mind. He is becoming self-reliant, too, and while still ready to believe what he is told, he begins to question things. Riotous imagination is giving place to judgment and reason. Quite unconsciously he is finding that he can think better as he gathers more facts to think with, and he is ready to absorb information in vast quantities. His social life, too, is widening. He is passing from the comrade to the group or tribal stage. Though heroes do not appeal to him so much as they will later on, he is ardently fond of good stories and should be fed with them. Biographies are excellent story material for him, for he may be said to make his history out of the biographies which he absorbs. As an Intermediate he will be busy connecting these up into chronological history. The Junior Department should supply this need for concrete biography.

In this period the child is rapidly developing mentally, and while he continues to absorb spiritual atmosphere through his feelings he is ready now for considerable intellectual effort. The department includes children approximately nine, ten, and eleven years of age and should not extend beyond these limits; indeed, narrowing would be preferable to extending them, and in large schools this may be done. By the time children reach

eleven years of age there is such a quickening of eager interest for new information that they can no longer be kept in the same class with children of nine; therefore, strict attention should be given to close grading at the top end.

The department must have its own room, its own lobby or cloak-room and, like other departments, be conducted as a separate unit except on occasions when the whole school gathers in a united session. The department should be divided into small classes, preferably of not more than five pupils. Classes should be kept small for the following reasons: for the sake of convenient group circles; for close touch of teacher with pupil to facilitate the carrying on of expression work.

The classes should be grouped in semicircles in three or four rows, the youngest children in the front and the oldest at the back. This will bring the children and leader into "physical nearness" with one another. It will also enable all the pupils to see the hymn-sheets where these are used.

The equipment for the department should include chairs of proper height for the children; tables for classes; a good piano; junior hymn-books, and a selection of suitable music; hymn-stand and calico hymn-sheets; pictures and maps; offering-baskets or plates; blackboard and easel;

white and colored chalk; dusters; small table for the leader; vases; a box for each class large enough to hold expression materials; a box of colored crayons; Bibles, preferably the Revised Version; ruled paper for written expression and a thin drawing-paper of the same size for the purposes of making drawings, maps, or diagrams; some sort of holder for these, made perhaps of stiff paper, or thin cardboard; a table for the secretary; attendance records.

Hymn-sheets are to be preferred in some respects to hymn-books and can be readily made by the superintendent of the department or her helpers. For this purpose ordinary white calico thirty-six inches wide should be purchased and the printing done with a set of rubber printing stamps, which can be procured at almost any rubber stamp outfitting shop at small cost. The capital letters should be one and one fourth inches and the small letters about an inch in height. If they are larger a larger sheet of calico will be required. If they are smaller than this they will not be decipherable.

The necessary qualifications of the Junior Department superintendent are much the same as those of the leader in the Primary department. To be successful, he or she, for either a man or

woman may fill this post, must possess real powers of leadership. The superintendent also should be a teacher *par excellence.* He will find in this department an incomparable opportunity for teaching the Bible to children. It is astonishing how much can be acquired in an hour by Junior children, if the teaching work is thorough. There must be no slipshod, haphazard method here; right principles of teaching must be recognized and followed. There should be no wearisome tasks, no dull, unrelated memory passages, for the learning of which character-impairing bribes have to be offered. The Bible must be presented so that the child will be fascinated by its stories, thrilled by its life, refined by its poetry, and uplifted by its Christ.

Not only must there be a special selection of Bible stories which fit the grade, but the leader must keep in mind that this is the most suitable time for teaching Bible geography as well as Bible manners and customs. These three—stories, geography, manners and customs—will make an appeal to the most active and restless boy or girl that will be certain to secure an atmosphere of interested attention.

The superintendent must be willing to spend much time in the selection of hymns to be used.

"Didn't that last hymn fit?" said a ten-year-old boy at the close of a service; a worthy compliment to the leader. It should be even more possible here than in the Primary Department to make of each service a unit of thought and feeling, each item contributing its share to make clear the central thought of the hour.

Talks supplementary to the lesson story (which are generally given previous to the latter) should often deal with the setting and surroundings of the lives of its heroes. The geography, manners and customs, and climate, of the land in which the central figures live or have lived should be clearly depicted. Maps, diagrams, and other means of lesson illustration are useful in this department. A good sized brown paper map made by the superintendent is often of more value for the Junior Department than much more elaborate ones sold at high prices. Most maps have too much on them and are confusing. Simplicity is very necessary in teaching geography. There should be within reach one good physical map of Palestine and a good clear map of the world.

The Junior Department staff should consist of the superintendent, an assistant superintendent, a pianist, a secretary, a door-keeper, and teachers. There should be a Junior preparation class, or

training class for specialized training. Teacher training classes have not been more successful in the past largely because of the fact that they have been carried along on too general lines. The Junior Department training class should be highly specialized; it is for Junior teachers alone. To attempt to combine Primary and Junior classes is fatal. As has been said elsewhere we undertake very much more than simply Bible exegesis; Bible study there is, but it is specialized Bible study. It cannot be emphasized too strongly that it is better to have a small class highly specialized than a larger general one. The superintendent of the department should lead this preparation class. Assistance may be had from the minister or other specialists, but the superintendent should do most of the teaching.

The following is an agreement made between the superintendent and teachers in the Junior Department of one Sunday-school:

"It is agreed, that teachers shall make a particular point of informing the department leader if they cannot be present on Friday evenings at Training Class at 7:45 P. M.; that there shall be two helpers appointed every Friday night to arrive at Sunday-school precisely at 2:30 P. M. to help the superintendent in the preparations; that teachers shall arrive on Sunday afternoon

not later than 2:45 P. M. and be ready to receive the children in the cloak-room at precisely 2:55 P. M.; that the children shall be admitted by the secretary at precisely 2:55 P. M. except on rainy Sundays, when they shall be admitted as soon as the helpers specially appointed for this purpose are ready to receive them; that all children shall be visited once a year by the department superintendent and that class teachers shall visit their own children after two Sundays of absence, invariably making a report of such visits immediately following the visit; that for every twelve teachers in the Junior Department there be three others who will act as substitutes. No teacher shall have more than a period of six months substituting; but other things being equal, each teacher should take a share of at least three months substituting during their term of Junior Department work.

What are the most suitable lesson materials for Juniors? In answering this question we cannot do better than to quote what the British Lessons' Council says concerning the principles that should determine the selection of Junior Lessons. The aims are:

(1) To lead the pupils toward a fuller idea of the character of God, as expressed in ways of truth, justice, and mercy.

(2) To help them toward a true ideal of duty to

God and man, expressed in love, honor, obedience, fair-play, and self-control, through stories of heroes whose acts and motives bear some relation to the experience of boys and girls.

(3) To present the life, death, and resurrection of Jesus Christ—(a) That the pupils may see in his Person and deeds the highest embodiment, not of power alone, but of truth, courage, justice, love, and grace; (b) That they may feel the supreme attraction of his person and call, and desire to love and obey Him.

The British lessons chosen in accord with this statement are definitely planned for children of nine to twelve years of age. The course covers in outline the main narrative portions of the Bible, but the proportion selected from different periods varies according to their relation to the interests and powers of the child. As a rule the material is concrete, positive, and in story form. It consists in the main of stories of such deeds and experiences as illustrate simple relations of obedience and love to God, and personal qualities of courage, truth, justice, and faithfulness. Lesson links are simple, logical connections, rather than historical, as such. The lessons are arranged in groups, under some unifying thought. Reviews are suggested where necessary at the close of such groups. A selection of passages suitable

for memorizing is suggested for each group. A series of four or five missionary lessons in each year presents Christian ideals in the heroic form a child may grasp. Suitable topics are suggested for Easter, Whitsunday, Temperance, and Christmas Sundays.

The Intermediate Department.—Like other groups of the graded school, the Intermediate Department must have its own organization, its own separate room, and its own specialized program. In the average school, numbers will be about the same as those of the Junior Department. If the Intermediate attendance exceeds fifty, difficulties in management will be likely to present themselves. From the standpoint of administration the small department is preferable. If the enrolment is large and such a plan is practicable it is well to have two departments with sessions at different hours.

It is of first importance that the Intermediate group shall be separated from the "main" school. Specialized services, lessons, and methods are just as fundamental in this group as with the younger pupils. If the "main" school is grouped into three or four departments, preferably four, Intermediate, Senior, Young People, Adult, the solution of the problem of grading is, so far as

organization is concerned, within sight of solution. All agree to-day that the Primary Department should be separately administered, and most agree that the Junior as a separate unit is highly desirable. As a matter of fact, the separation of the Intermediate from the Senior Department is of even greater utility, as all schools that have tried the plan can testify. *Abolish the main school,* is the dictum of the graded workers; departmentalize and specialize from the top to the bottom is, so far as organization is concerned, its watchword.

Equipment required for the Intermediate Department includes a piano; a selection of suitable music; hymn-books; a blackboard; chalks and duster; Bibles; hymn-stand and calico hymn-sheets; a table for the superintendent; books and pencils for expression work; some receptacle for holding expression and other material for use in each class; bookcase for books; a museum cupboard; pictures in abundance; maps; offering-baskets or plates; vases for flowers; desk for the secretary; and, if possible, a table for each class.

Each class should be limited in number to six or eight pupils. With a department of fifty this would give a teaching staff of seven or eight

teachers. Besides this there should be one or two reserve teachers. The other officers besides the superintendent will be an assistant superintendent, pupil president and secretary, a doorkeeper, and a pianist.

The department is, of course, made up of both boys and girls, though in this grade it is usually preferable to have separate classes. It is better to have men for the teachers of boys' classes and women for the teachers of girls, but the rule should not be a hard and fast one. In practice it sometimes works out the other way about. Pupils as well as teachers should have a voice in the management of the group. Questions coming up for decision should be referred to committees with full opportunity for discussion. Intermediates are democratic. Let committee members be selected by the pupils, one from each class. It should be said that the superintendent of the department is, *ex officio*, a member of all committees. Questions that have been discussed by pupils' committees are such as these: How can the department be made really efficient and splendid in every way? What should be done with late pupils? Why should all hats and coats be taken off during the service? What is the best way to arrange the furniture of the room? How shall the

offering be taken? What shall be the departmental motto? What kind of badges shall the committees have? Shall the department run a magazine?

Helpers from among the pupils may be appointed, whose duty will be to arrange the room in turn, put out the hymn-sheets, and make any other necessary preparation; all this being done under the guidance of the superintendent of the department. They will also in turn clear away at the close of the session.

This is the period of early adolescence. The girl develops earlier and may be moved up into the Senior Department a year sooner than the boy. The stirrings of sex, and all that these imply, remain for the most part comparatively quiescent during the Intermediate period. Boys and girls are not nearly so much interested in one another as they will become later on.

The secret of success lies largely in the choice of the right person as superintendent of the department. The leader may be of either sex, but there must be a personality at the head. The leader must not be an autocrat, for there is much to learn both from teachers and pupils. As in the Junior Department the leader must be a teacher. The Intermediate pupil is ready and

willing to be taught. He is still very much of a school-boy and will remain so while in this department. The leader, therefore, must be a good teacher. Indeed, he must hold his own with the pupils' day-school teachers. And we must not ignore the fact that in these days boys and girls in both elementary and secondary schools are better taught than they were of yore. The Intermediate pupil recognizes the teacher who, in the words of the secondary school-boy, "gets the stuff across."

But the Intermediate superintendent must be more than a teacher, for religion cannot be taught as a subject. Religion cannot be separated from life—physical life, mental life, emotional life, and social life. Religion is not acquired by memorizing the catechism or texts of Scripture. The teacher who endeavors to bring religious teaching to the boy and girl must be conversant with their weekly pursuits, their interests and hobbies, and their temptations. Otherwise he will make little contact with their need, and his teaching will be abstract, something apart from life. We must educate the whole boy physically, mentally, and morally.

Intermediate Department problems are quite

as numerous and difficult as those of the Primary and Junior Departments. A departmental training class or workers' conference is just as essential here as in the elementary departments. There are many advantages in having a compulsory training class.

The Intermediate period is the golden opportunity for continuing education in Bible and general religious knowledge. Interest in history is now developing strongly. Stories of great heroes and groups of heroes, explorers, and missionaries make the strongest appeal at this age. Therefore extra-biblical material may be wisely introduced into the courses of study, but the heroes of the Bible and the Hero of heroes should have a central place.

Loyalty is the crux of moral character in this age, and lesson material that appeals to loyalty should be frequently presented and opportunities for its expression should be provided.

Week-day activities play a large part in successful work with Intermediate and Senior pupils. It is largely owing to a lack of these activities that the older pupil is not retained. When possible the lessons and the week activities should be related to each other. The British Lessons Coun-

cil states that their aim is to present during the Intermediate years:

(1) The great virtues such as loyalty, chivalry, moral heroism, forgiveness, purity, etc., as embodied in those pre-Christian characters who prepared the way for Christ, in whom all the heroic qualities they revealed were seen to perfection.

(2) Jesus as the Hero of heroes, who by his life of love, service, and self-sacrifice met and overcame the power of evil, inspiring his followers through the ages to exhibit the fruits of his spirit in their lives.

Senior, Young People's, and Adult Departments.—In England these departments are sometimes referred to as Lower Senior, Upper Senior, and Adult. Each age period is clearly marked psychologically, though there may be some difference of opinion as to the exact ages. Grouping cannot be based upon the calendar in any exact way; calendar age is always approximate only.

There are no cut-and-dried plans or methods to be prescribed for these departments. Much depends upon available facilities and leaders. One may speak more or less dogmatically with reference to the form of organization in the Beginners', Primary, and Junior Departments, and

even in the Intermediate Department, but in the more advanced departments allowance must be made for more or less variation. A considerable degree of self-government is advisable.

The purpose of the Young People's Department has been well stated by one writer as follows:

> The central aim of this department is to create a comradeship of young men and women who are seeking to know Christ, trying to interpret his Gospel in their own lives, and applying its teaching to the problems of their generation. We want to help them to discover what the Kingdom of God means and how it can be established here. We want to help them to become real citizens, both national and international, to understand the problems and needs of their time, and to realize their own responsibilities.

In the report of a commission recently issued by the united board of Sunday-school organizations of Great Britain the aim is stated as follows: "The department exists to help young people to understand all the glorious possibilities of the Christian life which is God-centered and spent in the service of others; of a life that is rich and full because it is directed to the positive end of service and ruled by passionate love for Christ. Fullness of life in Christ, the achievement of Christian personality;—that, on behalf of each of

its members, is the aim of the department."

It will be realized that the choice of leaders for these departmental groups must be made with extreme care. It probably may be true that in most churches there is a limited choice, for real leaders of seniors and young people are few and far between. To be successful the leader must be a man of big and broad sympathies. He must be acceptable to the group itself; one might safely say he ought to be nominated by them, for democracy must prevail here or the work will fail. He must be more than a "good" man, for there are many good men who are wholly incompetent for work of this sort.

Athletics and outdoor sports are imperative if youth is to be helped to fight the moral battles of life successfully, and it is surely best that week-day activities should be carried on at least under the supervision of those who lead on Sunday. The physical and the spiritual are closely co-ordinated; it is difficult to differentiate them.

The church must recognize that the call for a recreational and social life is a deeper thing than a mere seeking after pleasure. It is the call of the blood; it is the call of sex; and it must find expression in physical activity and social inter-

course or it will give vent to itself in immoral practices. Here is the church's opportunity to save. Time will come when she will have men especially trained for this job, just as specially trained as ministers are trained for preaching. The church must touch community conditions and make wholesome provision for its need. But the problem is the problem of leadership. Any man suitable for such work should be freed from other calls and enabled to give himself wholeheartedly to the service of youth. It is obvious, therefore, that he should be a young man, vigorous and strong, intellectually alive, emotionally on fire with love for youth. He should be free from the love of dominating, willing to learn from those he leads, suspicious of mere sentimental piety—a genuine man, wholesome, sane, and human.

The right leader for the girls must in general be of the same sort. If the perfect leader cannot be found, the church must look out for one who comes as nearly as possible to the ideal.

It would be well if every leader in charge of a department in the modern Sunday-school were largely exempt from other church and social duties in order that he or she might be able to

specialize, for the work is more or less an all-the-week job. Once-a-week will never succeed, certainly not in these upper grades.

There are many in the churches who are "interested in religious education," but who are not sufficiently interested to give much time to it. They are quite ready, if some one else will do the spade work, to give a talk or an address, but few are willing, week in and week out, to keep patient with the adolescents' crude humor, their sometimes rough horseplay, and frequent breaches of social etiquette. There are not many Christians good enough to sacrifice their social functions, their warm fireside, and the gratification of their literary, musical, or recreational tastes to be real pals to youth; this is where the church is failing. Taking up the cross is more than a mere question of attending church, giving money to the poor, or subscribing to foreign missions. It means and must more and more mean a sacrificing of time and comfort for the sake of providing needed rendezvous and still more needed friendship for boys and girls just embarking upon, or midway across, the tempestuous sea of adolescence.

All Sunday-schools should have a coördinated course of lessons throughout the departments. Lesson courses should be graded. If we make

reference once again to the aims of the British Lessons Council we shall find them stated for these departments as follows:

It is felt that for these departments lessons and topics must be chosen on a different principle from that which operates in the earlier grades. In the Junior and Intermediate school the Old and New Testaments are studied in lessons, graded to meet the needs of the children at different ages, so as to fill in with ever fuller detail their knowledge of the biblical history and teaching. But the years which carry our young people to the verge of manhood and womanhood bring new conditions, questions, and difficulties. It is also the time at which we are seeking with renewed earnestness to promote or confirm their allegiance to Jesus Christ, and to equip them as intelligent servants of the Kingdom of God.

Instruction, therefore, ought to be given, their interest stimulated, and their questions met on subjects, the ground of which is ever in the Scriptures, but which can only be presented by taking wider surveys of biblical truth than is possible in the consecutive treatment of individual books or narratives.

It seems proper that at this time lessons should be given in such subjects as: the Bible as a whole, and the right method of approaching it; the character and work of our Lord, and the implications that lie in them for faith and conduct; the nature, privileges, and obligations

of the church He founded, and its missionary task in the world; the Christian life with its personal and social duties; the great fundamental truths, drawn from the word of God, which are the living faith and strength of the church.

In both the lower and upper Senior Department there is a fine opportunity for self-teaching. If the department can be inspired really to set itself to work, much will be accomplished.

The commission referred to above, which has published its findings under the title of "Principles of Senior Work," makes some interesting suggestions which are worth summarizing here. The members of the commission point out that the conception of Christian life which in the past has been considered as something pertaining to the spirit only is too narrow an interpretation, and they urge that the aim should be the salvation of the whole man, spirit, mind, and body. "We must not," they say, "attempt to teach the Christian faith apart from its bearings upon life as a complete whole. The incarnation forbids us to regard the human body as a mere prison-house of the soul and a drag upon the spirit in its ascent to God." Working on this basis they demand an all-round program. They recommend organizing on comradeship lines with local self-government.

They point out the fact that it is impossible to *teach personality*, that the learner cannot be a mere passive recipient of truth. The Senior Departments down to their last detail should give opportunity for the self-expression of members. The session of the department must be more than a mere meeting; it must be a fellowship, a fellowship of service. The report says, "The real glory of a department is not in the number on the books or actually attending the session, but in the number it has set to work."

As far as method is concerned the commission emphasizes the need of discussion. The long lesson is to be a thing of the past. The aim is to draw out the diffident pupil. The general plan of group discussion is recommended. The method of the Senior Department must not be borrowed from the pulpit.

The Senior Departments offer the final opportunity for the training of the boys and girls in service before the responsibilities of adult life are upon them. Expressional activities are quite as important in these departments as in those for younger pupils.

One of the advantages of having the Senior Department's meeting at a different hour from the remainder of the school is that members may

be employed in the school itself as teachers, secretaries, door-keepers, and librarians.

Here are some forms of service that have been tried in one school or another. One Senior Department organized and carried on a missionary exhibition. The girls of another organized a crêche where mothers could leave their young children while attending church and communion service. The same group gave relief to other mothers by taking charge of the children for certain periods in homes where the mothers needed such relief. One scout troop organized a chair brigade which made church-going possible for some elderly people. One Senior Department undertook the care of the gardens and ground surrounding their church premises. The secretary of another church used the Senior Department to help him in conducting church correspondence. Such work helps to bring the boys into closer relationship to the church. Concerts and entertainments may be given in hospitals, infirmaries, cripples' homes, and old people's homes. Doing things is better than talking things. It is better to live the gospel than merely to preach it.

> I 'd rather see a sermon
> Than hear one any day.

I 'd rather one would talk with me,
Than merely tell the way.

Methods of social service should often be a topic of discussion in the Senior Departments. "My class will listen to me, but I cannot get them to do anything," is the lament of many a Senior teacher. The explanation in many cases is to be found in the teacher's method. Too often there is entire failure to encourage suggestions by members of class or department, to stimulate initiative, and to create a sense of responsibility on the part of the pupils themselves. A weekly workers' conference of Senior teachers meeting at the same time as the training classes of the other departments, is a valuable acquisition to department plans.

The Parents' Department.—The Sunday-school will never reach its zenith until there is closer coöperation between school and home. There must be frequent opportunities for the superintendents of departments to explain their aim and their method to parents; opportunities also for parents to report the effect of the teaching upon the children. Conferences between teachers and parents will help to solve problems of sex teaching. This is particularly true for the

intermediate and senior grades. Then there is the question of social activities, dancing, and other debatable forms of recreation which need ventilating. If parents are brought into the discussion of plans and methods they may be the more readily interested in financing scouts, brigades, clubs, and the like. Coöperation is more than desirable; it is imperative.

But beside all this the church might do much more than she is doing in helping parents to train their children better. The church *is* doing much to make parents feel their responsibility, but she is not giving enough assistance to help them adequately to discharge these responsibilities; she is perhaps dealing too much with abstract ideas and not giving enough concrete help. True, the church is a worshiping institution, but it is surely a teaching institution also, and there is no subject that needs illumination more than that of child nature and child nurture.

Generally speaking, parents want to do their best for their children and are willing to seize opportunities offered to help them in their task. Mother instinct will do much; but instinct converted into clear and intelligent insight will do more.

Every plan made to bring the church and home

into closer coöperation should be seriously considered. We have already had something to say on the value of the Cradle Roll. Another form of organization that has possibilities of eminent service is the Parents' Department. In some churches this department should be separately organized. In the majority of instances the preferable plan will be the organization of parents' classes within the Adult Department. Whether department or class, it may or may not meet on Sunday. Some groups meet at an entirely different time. Conferences and discussions on various aspects of child welfare and child training may be held, with occasional lectures; or classes may study some of the excellent text-books now available. The study-circle group should not be large if the best results are to be obtained. Groups should not consist of more than twenty; half that number would be better.

In some cases members of the class will bring books on child nature and child nurture for supplementary reading, and these can be kept circulating among members. A child-study library is a valuable acquisition. These departments and classes have helped many parents to find the solution of home problems that would otherwise

have been insuperable for them, and the general result has been a quickened interest in child life, an improvement in methods of discipline, an appreciation of the value of a wholesome home atmosphere, and a closer coöperation between the school, the church, and the home.

Much of the success of this department depends on wise guidance in choosing courses. Abstract subjects should be avoided. Parents desire help on concrete problems. There are an unlimited number of home problems that may be profitably discussed. Parents will talk about their children and gladly listen to the experiences of others.

The following series of topics was discussed during a winter session in one Parent's Department:

Nurture by atmosphere: how to develop right feeling; training the child in truthfulness, honesty, and obedience; children's rights; learning by indirection; atmosphere in the home, school, and community; citizenship.

Nurture by food: the child's need of food, light, sunshine, and exercise; the child mind and heart hunger; emotions and their culture, fear and flight; anger and resistance; ownership and acquisition; curiosity and investigation.

Nurture by exercise: the value of activity; the rest-

less child; the playful child; the quiet child; the meaning of play; the child that does not play.

As a matter of fact this outline program led into all sorts of interesting subjects. Punishment and discipline proved to be ever recurring topics, and this gave opportunity for discussing a variety of questions. Some of them may be of general interest. What is the relation of atmosphere to punishment? Should children always obey? What rights has a child? How serious are children's lies? Their origin? What is the most effective treatment? How should children's questions about God be answered? How may the child's curiosity about sex be satisfied in wholesome, morally helpful ways?

In this instance the interest in the topics under consideration was so great that three times the group appointed a mid-week meeting to continue the discussion.

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CHAPTER V

ATMOSPHERE

It is significant that the idea of the Sunday-school session as a place of worship is only beginning to be realized. It is both well and necessary that a basis for faith should be laid in knowledge, but we must not be content with this alone. Young people must not only know about God; they must know God and be able to think of him and to speak of him as one whom their hearts consciously realize. To know God after this manner is to be worshipful. To behold the beauty of the Lord is to add to faith, reverence. This addition to faith, children make naïvely and naturally. The child can be led to feel intensely the wonder of the divine presence all about him.

An irreverent atmosphere is much more dangerous for a child than for an adult. The adult does not so readily respond to stimulus; for him familiarity has taken off the keen edge of desire. The child is all on fire for new knowledge, new feelings, new experiences; and he attends with

great mental alertness. He wants to learn and moreover to put into action the knowledge that he has gained; to make it a part of himself.

If church leaders could but realize the injury that a badly conducted Sunday-school or kindred organization can do to the subconscious character of the child, they would stand aghast at their delinquency. In fact I do not hesitate to say that the children of many Sunday-schools would be better off in the street, for the reverence and order that we look for in church we do not expect to find in the street. The Sunday-school is connected with and for the most part meets upon church premises. The church stands for worship, for reverence; but the street, the movie theater, even the day school, each has its own particular atmosphere and must necessarily be in a different category from the church. The public school does not tolerate carelessness or flippancy. The work of the Sunday-school and of other kindred agencies of the church must be organized and conducted in such a manner as will nurture rather than repress the highest and holiest impulses of the child's soul. Good motive on the part of those who are responsible is not enough; there must be efficiency in operation as well as purity of purpose. A reverent atmos-

phere is absolutely essential to Sunday-school work.

But what is atmosphere? Atmosphere is like the air that the child breathes, as contrasted with the food that he eats. He thrives just as much upon what he unconsciously inhales as upon that with which he is consciously fed. Since atmosphere is something felt, rather than known, it cannot be adequately described. It is not order only, nor is it silence. It is not something forced or mechanical. It is only present when there is spontaneity, freedom, and yet unity. It arises out of environment, setting, personality, prestige, music, beauty. The very walls of the room, the color-scheme, the voice of the leader, the vestment, the ritual or the lack of ritual—all foster it; but the greatest of all is the personality of the leader.

To be very practical let us consider some of the most commonplace hindrances to a right atmosphere. We may perhaps divide them into groups: physical hindrances, gradation hindrances, management hindrances, indifferent music, and personal hindrances.

Physical Hindrances.—Pupils must be comfortable. If the room is too hot or too cold, if it is badly ventilated or dingy, if the furniture

is misplaced or decrepit, if there is no cloak-room and the children and teachers have to sit with coats and wraps on, the possibility of right atmosphere is minimized from the very beginning. Fresh air, warmth, brightness, fitness, beauty, all help to produce what is wanted. A well furnished room is most remarkable for what is left out. I have known Primary Departments that were more like lumber-rooms than places of worship. In our churches we see to it that attention is given to the last details of cleanliness, temperature, and arrangement of proceedings. In the auditorium care is usually taken that everything makes for dignity. But in the children's rooms "evil is wrought for want of thought."

Benches are of course utterly unsuitable. Chairs should be provided; and the chairs should fit the children. Primary chairs should be eleven, twelve, and thirteen inches in height; junior chairs thirteen, fourteen, and fifteen inches; intermediate chairs fifteen, sixteen, and seventeen inches.

Separate class-rooms may become a hindrance to the desired atmosphere. I have in mind a certain school rather above the average in size, with an average attendance in excess of three hundred. It is attached to a fairly wealthy congre-

gation. Here is the making of an ideal school so far as premises and equipment are concerned. It makes some pretense of grading. It likes to be considered a first-class Sunday-school and is rightly proud of its past history. But its leaders are failing to get the first glimmerings of the meaning of atmosphere. I visited the Junior Department. There were about 140 pupils. The room was inconveniently arranged. The children were restless. The organ was out of tune. The printed hymn-sheets were nearly invisible. Pupils came in late, one as much as twenty-five minutes; and there were continual interruptions from beginning to end of the program. On the top floor of the building there was a series of class-rooms, and pupils and teachers scampered up and down a long corridor and a flight of stairs to get to and from these. The disorder and chaos that this caused simply made the creation of right atmosphere out of the question.

Class-rooms attached to Primary, Junior, or Intermediate Departments are likely to be found a greater hindrance than a help. As we have shown elsewhere the modern Sunday-school is decentralized into moderately sized groups, and if the rooms are arranged properly there is little

need for class-rooms. These remarks do not apply to the Senior and Young People's Departments, but for the Primary and Junior and Intermediate Departments class-rooms are a detriment rather than a benefit.

In this connection, surely, the purpose of the opening service has ever been misunderstood. The average opening exercise in the Sunday-school lacks aim and purpose, but in the decentralized school the hymn, the prayers, the Scripture reading, the music, the pianist, the supplemental talks, the leader, all in turn help to provide the right setting for worship and also a spirit of united fellowship for the consideration of the lesson.

It would seem not only unnecessary but unwise to disturb this atmosphere by the bustle of departure to class-rooms with the many distractions that attend such a change of environment. It is found in practice that if classes are properly arranged in the department and the right atmosphere secured the groups will not in the least interfere with one another during the lesson-time.

In the Sunday-school of to-morrow every section will meet in its own room, conduct its own opening and closing service, teach its own lessons, select its own hymns, pray its own prayers, and

create its own atmosphere. When, upon occasion, it is desirable that all the departments assemble together, even the act of assembling will be arranged with the greatest care, and carried out with dignity.

From the point of view of creating right atmosphere a cloak-room is indispensable. Here the assembling pupils may move about, meet with one another and with their teachers, and remove their cloaks. The cloak-room affords a splendid opportunity for conversation between teacher and pupil, and this intercourse is useful in fostering acquaintanceship. The few minutes spent there before the opening of the school may do more to prepare for the desired atmosphere than any other one thing. In the absence of more adequate accommodation the lack of cloak-room can sometimes be overcome by curtaining off one end of the room. The children may gather behind this curtain and remove their wraps as in an ordinary fully equipped cloak-room.

The departmental room needs to be carefully arranged. Without crowding, everything should be as near together as conveniently possible. The chairs may be arranged in semicircles, so that no child will be a great distance from either teacher or leader. The blackboard, pictures, piano,

superintendent's table, visitors' chairs, should all be placed in such a way as to make for the comfort of the whole department. There should be little need of shifting about during the session. If careful preparation is made, no other furniture than the teachers' chairs need be moved. There should be no platform; the leader should be on the same floor-level as the children. This obtains throughout all the departments. Ugly platforms and dilapidated reading-desks must be eliminated. Leaders are finding that the old idea that a platform is a necessity in a departmental room is altogether a fallacy. In a school I visited the other day the face of the leader, because of the shining light behind him, could not be seen. The right relationship between leader and pupil will be secured by the glance of the eye, the look on the face, and the emotional expression. Here is where personality gets its opportunity.

Attention to detail of every sort is of the first importance. Leaders should give much thought to the careful arrangement of the room and should not be afraid to experiment.

Gradation Hindrances.—The splendid effort made in many a Primary Department is defeated because there is no Beginners' Department. Four- or five-year-old children in a Primary De-

partment will handicap the best effort of the best leader. The same thing is true of nine-year-olds in a Primary Department. Grade closely.

The children should be near the leader. In the Beginners' Department the teacher and the child should be very close together. I have found many Primary Departments handicapped because their leaders have not learned the principle referred to elsewhere in this book, that physical nearness is essential to mental nearness. With the young child this principle is imperative. With adults it obtains, but, of course, not nearly to the same extent. In a full church every adult will be able to follow the discourse of the preacher and possibly be interested. But if the congregation consisted of beginners, how many of them would, or rather could, listen? He who teaches little children—beginners, primaries, juniors, and, indeed, even intermediates—must learn that to bring about the best results the teaching must be done in small groups and not in masses. To arrange the room, therefore, so that the leader is separated very considerably from at least half the pupils is to create difficulty. Graded school workers have been trying experiments for years with the object of discovering the limit of numbers with which the best work can be done in a department, and many

have come to the conclusion that a Primary or Junior Department can do its best work if numbers do not exceed fifty. I saw recently a Primary Department numbering 120 children. Wise leadership would separate that department into two, each meeting if necessary at different hours with, of course, a different leader, pianist, and staff of teachers. Any one who has ever seen a large gathering of children knows how difficult it is to get what Froebel calls "altogetherness," that which is the imperative antecedent of atmosphere. The principle that departments must be strictly limited in size rests upon a thoroughly sound basis. Sunday-school problems will never be solved with present accommodation. We must accustom ourselves and our schools to the continuous use of premises so that each department may succeed in securing the atmosphere that makes for genuine success.

One child must not be allowed to spoil a department; the greatest good for the greatest number should be the principle of the leader. There should be no hesitation, therefore, in dealing with a child who is making difficulty. Sometimes, for example, a child who is slightly subnormal mentally may be welcomed in the school with the result that his presence is of no benefit to the child

himself and harmful to the other pupils. But experience shows that such children vary greatly in conduct. On some days they are perfectly good, but on other days almost uncontrollable. Such a child should be put in a class by himself, and this class should be placed where, if necessary, the child may be quickly removed from the department with as little interruption as possible. Exceptional children must have exceptional treatment, and generally that treatment should be individual—one child, one teacher.

Administrative Hindrances.—The early pupil may be a more serious hindrance to atmosphere than the one who is late. Whatever is our opinion of the treatment of late pupils, there can only be one on the question of the early pupil. We must not allow early arrivals to assemble in the room where the department will meet for worship; some kind of annex or waiting-room is indispensable. If on arrival early pupils are admitted into the departmental room, associations are almost certain to be formed which will make a worshiping atmosphere extremely difficult to obtain. Except in very bad weather it is best to keep the doors, even of the cloak-room, closed until about ten minutes before the time of commencement.

When we speak of the late pupil we enter the realm of controversy. Many Sunday-school leaders with big hearts say they will never turn a pupil away. I was visiting a department not long ago where late pupils continued to arrive as much as thirty-five minutes after the school had begun. From the point of view of atmosphere such a state of affairs is deplorable. Any one who has ever been the chairman of a committee, or the teacher of a group of students, knows that a new arrival alters the psychology of the group. The newcomer breaks the unity of the whole, and the leader naturally feels that he must begin all over again. There should be no late arrivals. It takes a resolute man or woman to make a rule like this, and it will take firmness to enforce it. Once the session begins it should be protected from every interruption. We must keep in mind that the reading of Scripture or the singing of hymns is just as much an act of worship as is a period of silence or a prayer. In my own school the experience is that so long as we allowed late pupils we had them, but once we refused to permit them the difficulty was overcome. It took some visiting and some persistence, but we succeeded. I know a school which meets at a quarter to two, although the morning service is not over until

half-past twelve. These hours do not leave time for pupil or teacher to get back to school without being late. The cure for this is, of course, to change the hour.

What has been said goes to show the need for careful preparation for each session. Indeed the training class, or workers' conference, is indispensable if atmosphere is to be secured. In the graded school the preparation class has a wide range of subjects for discussion. In days gone by this class existed for Bible study and little else. In the graded school training class every difficulty of organization is considered. Careful thought is given to cloak-room problems, ventilation problems, the arrangement of the room, grading of pupils, the early and the late pupil, the problem of interruptions, the music for the session, and sundry though seemingly unimportant details that make or mar the success of department administration. The departmental training class is fundamental. Experience teaches us that where it is dispensed with atmosphere is lost and disintegration sets in.

An indifferently arranged order of service has often been responsible for a disappointing session. The hymns must be chosen with the utmost care and only after the lesson for the day has been well

thought out. Hymns, prayers, supplementary lesson, Scripture reading, quiet music, pictures, everything should be selected so that the whole service will become a unit of harmonious thought and expression.

Those who manage the Sunday-school must guard against interruptions in the service. The Sunday-school superintendent in the graded school is a protector whose business it is to see that every department gets an uninterrupted opportunity for doing its work properly. This means, first of all, doorkeepers. The doorkeeper may also be the secretary or the assistant leader, or possibly some one especially selected, but he should be there early and late and all the time. He must see to it that the department is guarded not only from casual visitors but from officious officials. I have known superintendents themselves who made more disorder than they quelled. The bustling busybody who does not appreciate the need or the meaning of atmosphere, the minister who uses the Sunday-school session as a time of visiting with teachers or pupils, who presumes that his official position gives him the right to interrupt at any time, must be tactfully but firmly dealt with. He sees to it that when he is officiating in the pulpit interruptions are guarded against, and he

ought to have the same consideration for teachers and pupils.

Visitors must be especially provided for. They should not be permitted to go from department to department or to move about the room. They should do nothing that will attract the attention of the pupils while at their work or worship. I once noted in a Primary Department six different interruptions sufficiently great to break the connection in the order of service.

Over-zealous secretaries must be forestalled. Records, as has been suggested, should all be attended to in the secretaries' office. The collection of these need have no place in the service, but absent pupils, particularly those who are ill, may be referred to and remembered. The utmost care should be taken that all interruptions are eliminated and that everything which would disturb in the least degree the reverence and order of the service is avoided.

Very seldom should the whole school be gathered together for an address by an outsider. There is a place for the united gathering, a time when fathers and mothers and children meet like a big family together, but such gatherings should be infrequent. When missionaries (and these ought always to be welcome in the Sunday-school) are

invited, they should come prepared to speak to one of the departments at a time. We have seen in previous chapters that it is well nigh impossible to address children of all grades at the same moment. For his own sake as well as for the sake of his cause, the missionary ought to be ready and willing to specialize and make his message suitable to the grade.

Indifferent music should be eliminated. Poetry, not doggerel, should be used for the hymns. A most careful selection of the latter should be made, and no one hymn should be used too frequently. Too familiar hymns are apt to make for levity. If the children once get into the habit of humming the familiar music, atmosphere will be dispersed. One chord is usually enough to start a well known hymn. On the other hand the playing over of unfamiliar hymns will be listened to eagerly and will help the children to learn them.

Personal Hindrances.—What shall we say of the teacher who is ever attempting to impose moral lessons upon his pupils? Some teachers cannot trust the child to make his own deductions; instead of leading the child to think, they try to think for him. Always pointing morals, they take every opportunity of preaching little sermons and thus boring their pupils into listlessness. If the child

thinks we are trying to teach him moral lessons he becomes suspicious. Be content, therefore, with simply leaving the ideal before his mind; the more indirectly this is done the more certainly will he receive it uncritically.

And what shall we say of the superintendent or departmental leader who is fussy and noisy, who comes without careful preparation and attempts to make up in busyness for lack of thoroughness? Like parent, like child; like leader, like school. Any lack of self-control on the part of the leader is fatal. The quiet tone, the subdued though not dull manner, quiet freedom from haste, these will soon create in a department such seriousness as may be desirable. But there must be coöperation in this on the part of the helpers. Teachers who are indifferent, who forget themselves because of their interest in their fellow-teachers, who have not risen to the importance of the occasion and are unacquainted with the sensitive suggestibility of the group, will be hindrances rather than helps. These are all matters that must be discussed at preparation class. The Sunday session ought to be the supreme effort of the week so far as the religious life of the children is concerned. Consequently there must be no haste, and almost never must there be prohibition.

If the administration of the Sunday-school represents skill, there will be little occasion for so-called "discipline." Busy children are good children. Suitable rooms and furniture, good ventilation, freedom from interruption, class grading and the rest, if they materialize, will prove that there is little need for prohibition and reprimands. This is not merely a counsel of perfection. There are many schools which have proved the efficacy of these plans.

Somebody says, "Personality makes the profoundest appeal to man's emotions that the history of the world affords." The child is a being of infinite sensibility and impressionability and will unvaryingly respond to the influence of personality.

Strive to make the environment right—I mean both the physical and the personal environment—and trust the children to make the responses. Much the biggest part of education consists in the nurture of right feelings, for feeling is the pioneer of knowledge.

One can scarcely reckon the number of times it has been stated that the Sunday-school can never be as successful as the day-school because in the former there is no right "to enforce discipline." There should be no need to *enforce* discipline.

The kind of "discipline" makes the difference between the estimable and the indifferently good Sunday-school. The teacher who understands the child rarely needs to use force or fear. Possibly if he understood more perfectly, even the rare occasions might be eliminated. The sympathetic teacher follows the line of interest; he knows that discipline is not secured by punishment but rather by diversion. By careful organization and management, by keeping the child busy, by appealing to his dominant interests, by giving him a voice in the affairs of the department, he draws the child rather than forces him.

It was the great schoolmaster, Comenius, who as early as the seventeenth century aptly compared the parent or teacher using force to a musician striking with his fist a violin that is badly out of tune instead of using his hands and ears to bring it to correct pitch.

Obedience in itself is neither good nor bad; it is neither moral nor immoral; it depends on whom or what we obey. It is willing obedience that matters; it is the ethical principle at the root of obedience that is the chief thing. Therefore it is better to persuade than to compel. We must fight that which is low in the child by fostering that which is high. The aim is not parental con-

trol, but self-control on the part of the child. We develop this not by suppression, not by outward force, but by inward desire, not by bribe, but by inspiration and persuasion, not by lessons so much as by atmosphere.

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CHAPTER VI

LEARNING BY DOING

Time was when the chief business of Sunday-school pupils was to read the Scriptures, learn the names of the kings of Israel, and memorize the catechism and so-called "Golden Texts." It mattered little whether the passages read or texts memorized were within the comprehension of the pupil. Interest was a will-o'-the-wisp which had to be dragooned into submission. Activity was an enemy, not an ally. Thrills of joy springing out of heartfelt interest were seldom experienced, and learning was comparative drudgery. All this has changed where the educational maxim of learning by doing is recognized. In the effort to bring jungle instincts into subjection, the teacher finds a powerful ally in this principle.

Carlyle says, "Man without tools is nothing; with tools he is all." Learning by doing is a maxim that is to-day written large over all educational movements. In the first place the child who attempts to express a thought in action soon

realizes how important it is to observe clearly and correctly. A child attempting to draw a cow from memory omitted the ears. When asked where were the missing parts, he made an excuse to absent himself, hurriedly visited a neighboring pasture, and, returning, drew the ears in their proper place. Expression makes for accuracy.

Certainly the little child learns by doing. Watch him at his play. All the wise mother has to do is to supply him with material, and he needs no urging to keep himself busy. He, like Helen Keller, explores life with his fingers. "My fingers," she says, "are ever athirst for the earth." A pile of sand at once becomes the focus of attraction. Children at the seaside in the summer or playing in a pile of snow in the winter never lack employment. They dig trenches and build walls, construct castles and forts. Imaginary horses and carts carry weighty loads from place to place. Motor-cars speed from town to country and from country to town. Stately sailing ships cross the ocean, and mighty steamers ply from port to port. A little boy home from the seaside and, sadly missing the sand, invented the idea that he was a coal merchant. He backed his imaginary cart against an imaginary ship, delivered his coal to imaginary customers, made out

bills and collected the money which he imagined jingled in his pocket, and that night prayed that God would make him a better coal merchant. It was all very vivid to him. Children at play toil tirelessly from early morning and only reluctantly cease their engrossing employment. Make-believe is as good as reality and much less expensive. Dickens describes Mr. Gradgrind as a kind of cannon loaded to the muzzle with facts, prepared to blow children clean out of the regions of childhood at one discharge. He seemed a galvanizing apparatus, too, charged with a grim mechanical substitute for the tender young imaginations that were to be stormed away.

Activity is Nature's way of developing her offspring. He who acts learns. The little tot in the Beginners' Department is busy all day long absorbing sense-impressions. He is educating himself through his senses. Mother Nature urges the child to learn through seeing objects, handling them, tasting and smelling and dropping them, but when the time does come for the mind to break away from the literalness of sense-impressions his ability to make mental pictures is greatly enhanced. If it were not for the increasing volume of sense-impressions his mind would be handicapped and his conclusions would ever be crude

and inadequate. The imagination feeds on past memories, and Nature is always urging the child to obtain fresh experiences as food for his growing mind. He is continually asking: What is it? What is it like? What is it for?

The sense of touch is far and away the most valuable of all the senses. Taylor says: "Without the sense of touch the child would not only see things flat, but the myriad forms that fill the earth and sky would never be known to him . . . neither rough nor smooth, fine nor coarse, sharp nor blunt, round nor square, far nor near, in high nor low relief. In fact he would have no idea in the concrete or in the abstract of any such qualities. He would in manhood be tumbling downstairs, over chairs, into the fireplace, into the washtub, and everywhere else just as he does in childhood before his sense has taught him the relief and relation to objects. Without it he would know neither land nor sea, wood nor mineral. If a man were deprived of the sense of touch, every loom, every railway car, every industry in which man is engaged would instantly stop. All these are dependent upon its high cultivation for its successful conduct." [1]

Age means a cessation of experimentation, a

[1] Taylor, "The Study of the Child," p. 29.

satisfaction with present attainments, an abatement of curiosity, a slackening of effort to conquer new worlds; but childhood and youth are ever pioneers; they explore life with their sense-organs. The little child's insistent desire to run away is an expression of desire to learn by doing. The boy's impulse to cross the ocean is the urge of the same great principle.

A child's religion is action; not, what wilt thou have me believe? but rather, what wilt thou have me to do?

But let us go further. It is probable that the learning of all new truth begins by doing rather than by knowing; that is, doing precedes thinking and even precedes feeling. Do we feel and then act because of our feelings, or do we act first and feel afterward? The question is one of practical importance for all who have to deal with young life. Bovet, who carefully investigated the origin of children's quarrels says: "We have to lay it down as a general rule that feelings of hostility are by no means the cause of quarrels. They are their effect. The quarrel does not arise from hatred, but gives rise to it."

Do we think first and act because of the thought, or is it the other way about? Intellect develops late; it is late in the race and late in the

individual. Primitive creatures are governed much more by feeling than by thought. Intellect has little place in the very immature; feeling governs to a greater extent. The beginning of life is action, not feeling. Action precedes; feeling follows.

I once spent a delightful summer afternoon with two children, a girl and a boy, the one seven and the other just over eight years of age. We were rather aimlessly playing about the garden when presently a large caterpillar was discovered. Both the children were shy of it. I took the opportunity to help them to overcome their instinctive repugnance toward the creepy, crawly creature. I found it of little use to say, "Don't be afraid." I even told them a story about a wonderfully brave child who was not afraid, but made little progress until by imitation I encouraged them to allow it to crawl on their hands and arms. I bared my own arm and allowed it to crawl first on my fingers, then on my hand and up my arm. Gradually the children imitated me, first the boy and then the girl, allowing the caterpillar to crawl on their fingers, then on their hands and ultimately up their bare arms. The fear was overcome. It was not accomplished by telling the children that it would not hurt them;

the new feelings of confidence and courage grew with the doing.

The snake-charmer and the lion-tamer grow familiar by contact. They not only learn by doing but they develop the necessary emotion that gives them confidence for still further action. The necessary new emotion comes as a result of action, not action as the result of the emotion. The seat of the emotion, as Cannon has shown, is in the body; an emotion is the way the body feels. Baudouin puts it this way: "According to what is known as the peripheral theory of the emotions, propounded by Lange and William James, it is an error to believe that emotion secures expression through physical signs. These psychologists hold, on the contrary, that the physical signs are the actual cause of the emotion. We ought not, they contend, to say, 'We weep because we are sad; we tremble because we are afraid; we clench our fists because we are angry.' We ought to say, 'We are sad because we weep; we are afraid because we tremble,' and so on . . . the most potent method of overcoming fear by induced suggestion would appear to be for the suggester to direct his attention not to the fear itself, but to the accompanying movements." [2]

[2] "Suggestion and Auto-Suggestion," pp. 61–62.

This author then adds the following illustration: "A boy of twelve had from earliest childhood evinced a positive phobia of toads. Whenever he caught sight of one, his face grew pale, his back became arched, and he made convulsive movements with the forearms. This phobia had originated in imitation of his mother, who had similarly derived it imitatively from her mother. Ascending through the generations the symptoms were more violent. The grandmother had a severe nervous paroxysm at the sight of a toad, falling convulsed to the ground. In her case, too, the trouble came by imitation. Her mother, in a deathbed delirium, witnessed by the daughter, had been affected with the hallucination that toads were crawling all over her body. In treating the boy, I dealt with the motor symptoms, saying, 'You will no longer arch your back at sight of a toad,' etc. After three sittings at which these suggestions were made in the waking state, the phobia had disappeared. It seemed as if, by stopping the movements expressive of fear, I had actually dealt with the cause of the fear." [3]

In character building does the same principle hold? Does feeling precede action, or does action precede feeling? For example, if the desire be

[3] "Suggestion and Auto-suggestion," p. 63.

to develop chivalrous conduct in an adolescent boy, should we try to stir latent chivalrous feelings, and expect action to follow, or try to induce, say by imitation, chivalrous action. Is it certain that chivalrous feelings will result? Is the spring of moral life in action or feeling? Should the aim be imitation or inspiration? Which should come first? Are virtues the flowers of right action, or are actions the flowers of virtues?

It would require a whole book to discuss this interesting question adequately, and the discussion would not be satisfactory unless many tests were made and scientific proof obtained. Whatever may have been the genesis of fear and anger, we feel certain that the higher feelings, such as chivalry and philanthropy, are induced first by imitation. Perhaps in the past we have not given a sufficiently important place to imitation as a character producer. The urge to imitate is of first importance. Woodworth says: "But what I wish especially to emphasize is the imitation motive. There exists in the child at a certain early age, and in some degree later as well, a tendency to imitate, a drive, easily aroused, towards performing acts like those perceived in other persons, especially in persons that possess for the

child a degree of prestige. The imitating child, or youth, or adult, is not a purely passive mechanism, but contains a drive towards imitation that can readily be aroused to activity. The child likes to imitate, this liking being part of his general social orientation. The objection to the imitation psychology, as usually taught, is that it makes of imitation a ready-made reflex mechanism, while it fails to recognize the drive towards imitation, or the drive towards social perception and behavior generally." [4]

I saw a child one day following her mother. It was raining, and the mother was holding up her skirt with one hand and her umbrella with the other. The child also carried an umbrella, but though her skirt reached only to her knees she daintily lifted it up as she saw her mother doing. Here was an example of the tendency to imitate. Kirkpatrick classes it as an adaptive, that is, a specialized form of instinct only possessed by higher animals and man. The function of imitation seems to be to adapt the individual "while young and plastic to modes of life that will secure survival in maturity." It also is helpful to adult individuals in making quick adjustments of behavior to new conditions. McDougall, referring

[4] "Dynamic Psychology," p. 186.

to social movements, says: "Imitation is the prime condition of all collective mental life. . . . Imitation is then not only the great conservative force of society, it is also essential to all social progress. . . . If imitation, maintaining customs and traditions of every kind, is the great conservative agency in the life of societies, it plays also a great and essential part in bringing about the progress of civilization. Its operation as a factor in progress is of two principal kinds: (1) The spread by imitation throughout a people of ideas and practices generated within it from time to time by its exceptionally gifted members; (2) The spread by imitation of ideas and practices from one people to another. There are certain features or laws of the spreading by imitation that are common to these two forms of the process." [5]

Boys accept as their hero not the men who think things but rather those who do them. Nature's method of teaching her offspring is to urge him to action. The man who makes a name at baseball, the mighty footballer, the fastest runner, the speediest swimmer, the fearless doer of great deeds, these all are the heroes of youth; the philosopher was never a boy's hero.

[5] "Social Psychology," pp. 326, 328, 334–335.

In the last analysis it is better models rather than better teachers that immature children or primitive nations most need. Perhaps this explains the comparative powerlessness of the church. She has taught her children to feel and to know without developing sufficiently the power to do. If this error in method is ever to be rectified there must be a large place in religious education for expression. We learn, primarily, not by *memorizing*, not by *thinking*, but by doing. It has been well said, "All truth dies in the mind that is not lived out in practice." The catechism must have been invented to help indolent fathers and mothers to free themselves from the real task of training their children. It certainly was never written by sympathetic lovers of child life who appreciated the "learning by doing" principle.

Goethe says, "The highest cannot be spoken." But that does not mean that it cannot be communicated, for if it can be acted it can be communicated. L. P. Jacks says: "Though the highest cannot be spoken, it can be always acted. By acting it we not only grasp it firmly ourselves but we communicate it in the clearest manner one to another. There is a language of action as well as a language of words; and of the two the lan-

guage of action is the more telling, the more intelligible, the more unmistakable, and in the deepest sense the more eloquent. Some of the profoundest truths ever revealed to mankind have been conveyed through the language of action, —Christianity is an example." [6]

We cannot tell the love of God, we cannot preach the love of God, the highest cannot be spoken, but we can act it, live it. Again quoting Jacks: "Beware of the eloquence of mere speech and ground nothing upon it which cannot be confirmed by the higher eloquence of action. Truths which have nothing but speech to recommend them are apt to degenerate into cant. Truths which are eloquently argued for but not acted—such truths I find very hard to distinguish from lies. You may prove them up to the hilt, but until you act them you will convince nobody." [7]

What, then, is wrong with the functioning of our Sunday-schools? Indeed, with the functioning of much religious education? And what is the line of reform and progress? The Sunday-school is not organized along sufficiently practical lines. I mean that religious education for the most part is too preachy and "talky-talky." It

[6] "Living Universe," pp. 22–23.
[7] "Living Universe," p. 27.

aims to instruct and inspire, but fails to furnish opportunity for completing the teaching through expression. To be good, one must be good for something. It is better to practise goodness than it is either to talk about it or to think about it.

Perhaps the Sunday-school benefits the teachers more than it does the pupils, for it is by teaching we learn; *docere est discere.* The modern Sunday-school excels in that it provides work for many more workers than the old-fashioned school did, but it still falls far short of the ideal. It must not only provide lessons for all stages of development, but it must become an institution for learning and for learning by doing. The more advanced schools already provide opportunities for expressing the lesson in various ways.

I have made one or two references to the project method in the last chapter. The project method means learning by doing coöperatively. It means impression through expression. The aim is to organize "projects" that are closely coördinated with the curriculum. The idea is to set on foot activities that can be played or wrought out by groups of children either in make-believe or downright reality. It is obvious that to be successful these projects must follow the line of the child's interest and be exactly suitable to

the stage of the pupil's development. For example, let us suppose that the leader's aim is to promote a good coöperative spirit in the life of the group. In the Beginners' Department she will begin with games that make for a better acquaintance one with another. Many of the games can be played with dolls acting out the courtesies in play life.

In the Primary Department the winter feeding of birds can be taken up, each pupil bringing a little something to add to the food-store, or making a bird feeding table, erecting it in the school grounds or the children's own home garden or yard, and caring for it. Other possible activities include playing courtesy games or illustrating street scenes in other lands; acting a story for one of the other grades in tableaux or scenes, such as a story illustrating how to settle a quarrel; planning a harvest home day in school, distributing the gifts that are received. In the Junior Department a class may act as a party of explorers, landing among Indians as did William Penn and living with them without quarreling. Pupils may also build huts, implements, and furniture and establish schools and hospitals. These activities are merely suggestive. Others equally adaptable and serviceable will readily suggest

themselves to teachers of these and higher grades who appreciate the importance of the principle.

The great field for expression in the Sunday-school is in the practice of goodness. Courtesy between companions, unselfish helpfulness in the home circle, deeds of loving service to those in need, must all become part and parcel of the teaching process. Kindness to pets, the care of plants and gardens, service for the sick, gifts for the poor, and Christmas programs, should all be planned on the principle, "It is more blessed to give than to receive."

With such a program the session of the Sunday-school may be considerably lengthened and week-day activities of all sorts arranged with the aim of giving opportunities for social intercourse and learning by doing. The church as a worshiping institution alone will never solve the ills of life. "Pure religion and undefiled before our God and Father is this,—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jesus said, "My meat is to do the will of my Father." He went about doing good. St. John writes: "A moral lesson has never been learned until it has been lived. There is no magical process by which pious platitudes poured into the ears of a child are

transformed into the tough fibre of Christian character. It is only when his feelings have been stirred and found manifestation in the conduct to which they prompt that he has profited by the lesson." Jacks, quoting a head master replying to his question, "Where in your time-table do you teach religion?" says: "We teach it all day long. We teach it in arithmetic by accuracy. We teach it in language by learning to say what we mean, 'yea, yea, and nay, nay.' We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies." [8]

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CHAPTER VII

PLAY AND EXPRESSION

And what shall we say of play, its place, its power, and its possibilities in the religious education of children and young people through the Sunday-school? The public school is recognizing its value. Sunday-schools and churches are following their lead, though, truth to tell, somewhat reluctantly. The significance of play as related to physical growth and development has long been recognized, but play as a unique, useful, and efficient ally in religious education is a different concept. Great teachers work with nature. Nature has constituted play not only an essential to physical development but an educational method with roots as deep as instinct. The tendency to expression in play is as old as heredity. As hunger and thirst express physiological need, so play is the expression both of physical and psychological necessity. The authoritative demand of this twofold necessity must be heeded.

In the Sunday-school of to-morrow, the teacher will plan his work so that play will be an essential part of his teaching program.

The play activities of the child change with his developing life. It is a fascinating study to note the changing interest in games. The child of three or four is happier with his bricks alone than in any coöperative play. A little child's tea-party always results in each child playing his own game. The coöperative interest does not awaken till later. Children are often, indeed, led to play coöperative games before they are really ready for them. There is a significant difference in the child's interest in a baseball score as compared to that of his elder brother's. Members of the lower school team start by asking, "How many runs did I make?" And the lad is satisfied if he made a high score, even if his side has been defeated; the idea of playing for one's side comes later.

But let us look deeper into the meaning of play, for deep indeed is its significance. As long ago as the seventeenth century the poet Schiller wrote, "Deep meaning oft lies hid in childish play." Poets are seers. They glimpse the dim and distant future and blaze the trail for the scientists. Except by the seer the value of play was not appreciated in the olden days, and it is only begin-

ning to be generally realized in the twentieth century. The love of play is something comparable to the love of story or, on the negative side, to the repulsion one feels in the presence of a serpent.

Why does the human being shrink from crawling creatures? Why does the child love a story? Why are these instinctive reactions so deeply imbedded in human nature? May it not be possible that the cause dates at least from the time when our forefathers were tree-dwellers? There they were safe from the attack of the larger animals; lions and tigers and elephants had comparatively little terror for them. But the serpent and other creatures that crept and crawled had access to their habitations. For ages these preyed upon the offspring of the tree-dwellers; the serpent was one of the few creatures who could steal the babe from the mother's arms. Thus the peculiar terror that is inborn in the female, though not wholly confined to the female, becomes comprehensible. The stories of the Garden of Eden picture sin as a serpent. The terror of the serpent was known, or at any rate felt, by primitive folk; consequently the figure was a perfect one to make vivid the awfulness of sin.

Children love stories because in the olden days when there were no newspapers, no books, no

printing, not even writing, all knowledge was passed on from generation to generation by means of tales handed down from father to child. Gathered round the camp-fire and the chimney-corner, the youth of the tribe or the clan listened to tales of heroic deeds until "once upon a time" became a marvelous charm. It will always retain that charm. As with stories, so it is with play. Play is a racial inheritance. That is why it offers such an irresistible appeal to all grades of unfolding life.

Play is more than mere idleness. No adult is ever more busy in his life's work than he was when, in childhood, he was absorbed in play. It is safe to assert that the best player makes the best prophet. The child who plays needs a director; the child who does not play needs a doctor.

Consider the difference to the child between play and work. The child is busy with his bricks: he piles and repiles them all day long, and we call it play. The bricklayer erecting the building plys his trade, and we call it work. What is the difference? One man plays baseball; another makes it his profession. The business man takes his recreation in the summer-time catching fish in streams and sea; but the fisherman performs his hardy toil, takes all the risk and hardship of the

ocean, and toils early and late at his work.

It is obvious that we must have clearly in mind what we mean by play. Perhaps we shall find a solution if we recognize that the term "play" may be applied to all activities that are free and spontaneous and are performed for the sake of the activity rather than for the result attained.

One plays for the sheer joy of playing; one works to make his living. The child builds his blocks for the joy of building, only to knock them down again, but the bricklayer lays his bricks for the permanent value that accrues to himself or to the community and for the reward that he gets for his toil. The term "work" therefore includes all those activities in which by means of concentrated attention one performs actions and tasks for the sake of the gain that comes rather than for the activity itself. It is a question of attitude and motive rather than occupation. A good definition of play is: activities which are free and spontaneous, pursued for the very joy of their performance rather than for any end to be gained by that performance.

A number of theories have been advanced to explain the origin of play and why it makes such a powerful appeal to the child. They are worth considering briefly.

Surplus Energy Theory.—It was Schiller, in the beginning of the eighteenth century, who first propounded the theory of surplus energy. But it was not until the time of Herbert Spencer, about the middle of the nineteenth century, that this interpretation of play was seriously considered. Herbert Spencer developed Schiller's idea and crystallized it.

The argument is that children, who do not need to expand their nervous energy in the useful activities pursued by their parents, consume their surplus in playing; that is, they play merely because they must do something to give expression to their rapidly growing muscular system.

For a long time this was the accepted theory. It is, of course, obviously insufficient to say that play is due only to overflowing energy. A child will often play when he is practically exhausted. Neither is it true to say that the normal state of the child is that of resting or working, and that only when he gets a superabundance of energy does he play. Moreover, this theory does not give any help in understanding the kind of play that children indulge in at different age periods. Why is "make-believe" and "let's pretend" so full of enchantment to child life? Nor does this theory explain the motive behind the difference

in children's play at different ages or during differing stages of their development. The theory of surplus energy does not satisfy the thinking mind, and we must look for a better and fuller answer elsewhere.

The Recapitulation Theory.—The recapitulation theory of play may be stated as follows: children play because of the nervous mechanism they have inherited from their forefathers. Mosso says: "What we call instinct is the voice of past generations reverberating like a distant echo in the cells of the nervous system. We feel the breath, the advice, the experience of all men, from those who lived on acorns and struggled with wild beasts down to the virtues and toil of our fathers, and the fear and love of our mothers."

The theory is that the child recapitulates the race; that is, the individual lives over again the history of his ancestors. Ontogeny repeats phylogeny. In play, when the will is set free from compulsive habitudes, the mind and body turn to the old racial activities which operate through reflexes and instincts, the nervous mechanism of which is born fully developed. Groos suggests that "the play of youth depends on the fact that certain instincts, especially useful in preserving the species, appear before the animal seriously

needs them." The little child is prone to strike with anything he can get his hands on, and many observers have noted that boys are almost unable to refrain from striking and throwing. Make a note of the games that are played in which the two elemental impulses to strike and throw are brought into activity, and you will find your list will be a long one.

We cannot follow the theory of recapitulation in its most extreme form. To say that the child must necessarily pass through all the stages that the race has lived, or to dogmatize that in the lapse of ages nothing has been learned and nothing forgotten, would be to hold to an extremist view. St. John puts it this way, "The great danger is in the tendency to expect the child to follow too closely in the pathway that his savage and barbarian ancestors have trod, forgetting that while the likeness is very clear, nature's aim is not to reproduce the past save as it will serve the present needs of the child."

Not only must the question, Why do children play? be answered, but also, Why do the activities of adults when released from the shop or office revert to the use in recreation of the oldest and most elementary impulses, such as the instincts to run, to throw, to strike, to fish, to hunt, to struggle?

These are all racial activities and recapitulate themselves in the individual. They have all been of great biological value and are at every opportunity reverted to by the individual with avidity and refreshment. Indeed it would seem that the further we hark back to our holiday-time activities the greater will be the release to tired nerves. Let no man think he can enjoy a perfect rest by spending his holiday going to the opera or motoring. Music and motoring are both acquirements of the race too recent to give the release that is needed. But fishing and swimming and camping, living among the birds and the flowers in the forest and beside the sea or stream, these all repeat the elementary pursuits of the race and are always a source of release and rejuvenation. "The racially old is seized by the individual with ease and joy." Stanley Hall's idea is that childhood represents the race, that woman does also in a degree, but that man comparatively represents habituation. The child is older than man, ages older, but in any case man is whole only when he plays.

The Catharsis Theory.—In the chapter on "Learning by Doing" we tried to show the place and value of doing in learning. But doing is not only of value in learning the new but also as a

cathartic in purifying the old. There is some doubt as to the origin of the word "catharsis." It was used by Aristotle to express the effect of art, especially in the Greek tragedies, in purging the soul of sordid and base ideas and desires; a sort of moral disinfectant. Psychoanalysis teaches us that if we do not give expression to instinctive emotions, even though they are primitive and in themselves antisocial, we imperil our physical, mental, and moral health.

These old impulses must not be disregarded. They cannot be laid aside at will or repressed into the subconscious; if they do they will take their revenge and affect the physical as well as the mental and moral health of the individual. Hadfield says: "If a fear complex is refused normal expression it achieves its end by paralysing the soldier. Sex perversions are the outcome of repression of that instinct." [1] An instinct that for one reason or another cannot be allowed expression in the normal manner may be satisfied in either of two ways: by a harmless expression or by sublimation.

Nature has provided in play a wonderful safety-valve for the subconscious mind. Play purges the soul of the ape and tiger feelings. The climbing

[1] "Psychology and Morals," p. 26.

instincts account for the love of the boy for climbing trees and scaling fences, and the performance of these things in play usually satisfies the urge without any harm to himself. The chase-and-struggle games have a high cathartic value to the early adolescent; they purge his nature and purify his soul through harmless activity. Football is taking the place of the old public house brawl. Boxing under right auspices for boys purges in harmless fashion these old jungle instincts. The child who pretends he is a coal merchant is giving a harmless vent to his feelings of ownership and acquisition and certainly up to a point satisfies them. There is not a game or a play handed down from generation to generation but acts as a purging and a curative influence to the soul.

A writer in the Paris "Temps" suggests a very interesting and vital problem when he affirms that, if the world is serious in its desire to put an end to war, it must forbid the manufacture of toy soldiers. Teaching children to play at battles and accustoming them to the idea of death in this form, he thinks, is just as demoralizing as giving them skeletons and little coffins to play with. This view is indorsed by Sir Hamo Thornycroft and others, who protest against the toy guns and

other engines of war that fill the shops. If children must have warlike toys he suggests that the weapons of far-off ages should be copied, as the child would then associate them with half-romantic or mythical beings. If there is any truth in the catharsis theory, play with the old weapons of the race may well produce a harmless purging of the fighting feelings that are pent up in the child nature. The position taken by Sir Hamo Thornycroft, however, seems to be a reasonable one. Guns and soldiers, are of too recent origin and too closely related to intellectual development to give a harmless vent to the fighting instinct as does the hitting of a ball with a club or the shooting of stones with a sling. Playing with guns, therefore, or even with toy soldiers, will not have the same valuable purging effect as running, climbing, chasing, and ball-striking and ball-throwing games. If we prevent a child from ever indulging in games and plays of competition, the probability is that when later he fights he will fight relentlessly. There are many belligerent pacifists.

True, the ultimate aim should be to sublimate, that is, to turn the use of the instinct to a higher purpose, but we must first recognize the immense purgative value of harmless expression, especially

to adolescents. Of all the gifts nature has bestowed upon immaturity, none other perhaps is comparable in value to that of play. It is the purest expression of the motor habits of the race. Stanley Hall says: "True play never practises what is phylogenetically new, and this, industrial life often calls for. . . . I regard play as the motor habits and spirit of the past of the race, persisting in the . . . present, as rudimentary founctions sometimes of and always akin to rudimentary organs. The best index and guide to the stated activities of adults in past pages is found in the instinctive, untaught, and non-imitative plays of children. . . ." [2]

The catharsis theory of play is to the writer the most attractive and satisfying answer to the question, Why do children play? The theory might almost have been called the vaccination theory. Play vaccinates the child just as the vaccine lymph inoculates against a more serious and harmful form of the complaint.

Now all this helps us to understand why the child so much loves to play. We talk about learning by doing; we must also learn to talk about purifying by playing. The church is only beginning to recognize the power and the possibili-

[2] "Adolescence," Vol. I, p. 202.

ties of play in purging the soul of some of its uncouth biological inheritance.

But the old instincts may also be sublimated, that is, diverted into other channels "satisfying to the individual and useful to the community." The child's impulse of construction can be turned into building something that is useful; curiosity directed into scientific research, the fighting impulses, can be sublimated into fighting error and wrong and sin; later, the sex impulses into creative handicrafts, art, music, gardening, nursing, teaching. It has been said: "Man cannot live without the primitive instincts which he inherits from an immemorial past; neither can he live a moral life in modern cultured society with them in their original form of manifestation. If sublimated, however, they may become a source of much that is great and good in modern life. The development of a moral character depends largely upon the success with which the sublimation process is accomplished. Freudians have called attention to the sex instinct as the important factor in moral training, but the notion of sublimation is not limited to sex, being equally applicable to all the other important instincts." Take fighting for an example. Why do boys fight? Why are girls so radically different in this particular? Why

are men always interested in a contest? The newspapers give much of their space to records of contests, sports, trials in the courts, and the like. Why is it possible in this twentieth century to gather day after day thousands of people to witness a football match or some other contest? How is it possible to stage a prize-fight that in gate-receipts will bring in a hundred or even three hundred thousand dollars? If all the people who attended went to take part the problem would be more easily understood, but most go to watch, as spectators, not combatants. Why this love of being a spectator?

Bovet, in his "Fighting Instinct," [3] gives the most thoughtful answers to these questions. He shows that fighting is closely related to sex, that with primitive people when men fight for possession of the female, the woman looks on. She allows the contest to proceed and becomes the slave of the victor. Bovet calls attention to the fact that when school-boys are together in a group they imitate one another. If a couple of boys run, the whole class runs; if one or two throw stones in the lake or climb trees, the rest do the same. But let two boys quarrel, and instead of imitating them their companions will form a ring, see that they

[3] Pages 49 ff.

have fair play, and watch them fight it out. They may take sides, and may applaud or encourage one or the other of the contestants, but, as Bovet puts it, "They refrain from intervening as scrupulously as if it were an ordeal, or a case in which Providence must be left to pronounce judgment in complete freedom. They are, in fact, watching a kind of sacred rite. In default of the god of battles, another divinity, the race, or nature, is about to indicate her favourite; and it is important that her award should be clearly heard."

These twin instincts will not be thwarted, they cannot be ignored, they cannot be starved. To repress them is dangerous, for every repressed instinct has its revenge. They must either be gratified, given a more or less harmless overflow, or sublimated.

In boys' gangs the fighting spirit is more or less harmlessly expressed and sublimated. Many of their innumerable play activities give a semi-harmless, if not a wholly harmless, outlet to pugnacity. And as for sublimation every scoutmaster knows how readily the pugnacity of the bully can be diverted by giving him some responsible post. I had a boy in my troop of scouts who possessed all the characteristics of a bully.

He joined when he was twelve, and for a year or so we had a difficult time with him. He was constantly up before the court of honor, charged with some fault the outcome of his excessively aggressive and pugnacious disposition. I knew that if I could hold him until he was old enough to be made a patrol-leader he would stand a chance at least of sublimating this fighting spirit. I had difficulty in getting the troop to agree to help him, and when I faintly hinted that he might be given a patrol the whole troop was up in arms. One Saturday afternoon the troop, thirty strong, was out on a tracking expedition, but several of the older boys and officers were absent. I saw my chance. I divided the troop into two groups and told them to take a certain track out and home. "Who 's in charge, sir?" asked the boys of one group. I named my troublesome lad, and every boy looked at the rest in amazement. But they knew what obedience meant, and my difficult boy not only took charge but he did it so acceptably that before long he was elected a patrol-leader and afterward became assistant scout-master.

The Release Theory.—The release theory gives light on the play of man, adult man, but does not generally assist in the answer to the ques-

tion, Why do *children* play? Men play as a release from habituated work, but children do not work unless we say all play to them is work. G. Stanley Hall sums up the release theory of play as follows: "In play we revive and rehearse old types of industry, unleashing primitive emotions . . . fall back on older, better organized, and saner strata . . . reanimate and reëducate ourselves, and revive old proclivities, which suggest . . . man's lost paradise. . . . In play we are no longer intent upon the end, and there are no issues of life or death at stake, but the joy is in the activity itself, and the prize is fictive and trivial. . . . Thus play is a refuge, a hygienic resource, a release. It means rejuvenation, even from old age. . . . Play does prepare for life, but this function of it is secondary and incidental. It does so by putting the individual in possession of the rich potentialities of his heredity, which would otherwise slumber or decay in him, and in this function lies the partial truth of Spencer's theory of spontaneous activity." [4]

In these days of industrial life when men are compelled to lead a life of close confinement indoors to some habituated employment, the nerves are kept at high tension and the strain is severe.

[4] "Pedagogical Seminary," Vol. XXII, pp. 518–519.

Whether our calling keeps us in the office, the shop, the factory, or the school-room, release is essential to good health, and this release must be a complete change from the shut-in employment. More than this, if it is to be genuinely refreshing it must revert back to the exercise of the old activities of the race. We may be assured if this cannot be done it will take an unhealthy form and find satisfaction in unworthy occupations.

The children of the cities must find opportunity for free and energetic play that follows as nearly as possible racial lines of development. Ample playgrounds must be provided. Inexpensive and very frequent excursions to sea and forest must be available. In Chicago the opening of a large public playground is said to have reduced the cases brought before the juvenile court in that district by more than 33 per cent in one year. In certain reformatories in which free expression is given to the normal instincts of youth in play and work the number of reformations has been estimated at 80 per cent. The child of the fourth generation brought up in a large city is a pathetic study. Here is where week-day activities are imperative. Can the church and the Sunday-school find a better field for the practice of Christian philanthropy than the provision of play-

grounds and the training of leaders who can assist in organizing the plays and games of the pupils in the schools?

Learning by doing evolves naturally enough into learning by playing, and from learning by playing it is only one step to learning by dramatizing. Indeed, as we have seen, much of the spontaneous play of children is dramatic expression through make-believe.

I recently watched the leader of a Junior Department teaching her pupils the geography of the Holy Land. She used maps, sketches, and other devices, but the climax of the lesson was reached when she set the children "acting" the map of Palestine. She chose about twenty of her forty-five pupils to form the coast-line; another dozen lined up and stood in the living map to represent the Jordan River, the Sea of Galilee, and the Dead Sea. From the remainder she called for volunteers to stand for the chief cities. Jerusalem being especially notable, she suggested that one of the bigger boys should represent it. The boy who offered, finding himself not quite certain of its site, walked up to the living map, folded his arms, and in silence studied the map on the board for quite a minute. He then compared it

with the living map, now seated on the floor of the room. When he was satisfied he proceeded to the right spot and took his position. Other cities and mountains were impersonated until the living map was complete. Some conversation and explanation of the nature of the land followed, which made it evident that the whole group of children were intensely interested. If rooms are not sufficiently commodious for acting of this kind, the school playground or an adjoining lawn, field, or park may be available. "The highest cannot be spoken," but it can be acted, and the player at once both learns and teaches. To dramatize a personality means that the actor must enter into the thoughts and feelings of that personality, for one cannot express the unknown or that which he does not feel.

There are many individuals who can act but who may not be able to preach or teach. I know a young man who is a born mimic but who is anything but a success as a teacher. If in his church there was any real chance to teach by dramatizing, this youth would certainly be a bright and shining light.

The church of yesterday ostracized the drama and missed a great opportunity, for both drama

and pageant offer unsuspected opportunities for religious education and for the cultivation of the spirit of worship.

If the problem of the church is that of finding activities for her adherents the production of religious drama should make a strong appeal to some of those who without it may fail to find other means of expression. There are numbers of devout souls who, like the Passion Players of Oberammergau, could usefully give expression to the faith that is in them if the church would find the place and the necessary paraphernalia.

The responsibility for finding an outlet for undoubted talent must be faced. There are means of expressing Christianity other than preaching and teaching. The drama and pageant combine the mystic with art as expressed in rhythm, color, and movement. Adding these arts to that of story-telling, it seems to the writer that a knowledge of the Bible can be attractively portrayed with all the necessary local color and with a compelling charm that means much to those who see and hear. The church building itself would often make the most appropriate setting for the presentation of truth.

The variety and richness of material available

in the field of drama and pageantry is illustrated by a recent volume which contains biblical plays, fellowship plays and pageants, and several unclassified plays and pageants.[5]

The following quotation from the C. O. P. E. C. Commission on "The Social Function of the Church" is an admirable summary of the whole matter: "While games and enjoyments have been encouraged in the church's programme, they have been valued chiefly for their indirect importance, as harmless occupations for those who might otherwise be worse employed; or as a means of discharging surplus energies which might otherwise be hard to control; or even as baits to the unwilling, or coating for the religious pill. They have not been regarded as spiritual activities befitting the leisure of mankind in general, and youth in particular, and so capable of providing the medium for a progressive education in the things of the spirit. . . . But if, as we think, the natural form of spiritual expression, for youth especially, is in a many-sided comradeship in play, it is the church's business in some way or other to foster the comradeship of good play, regarding it

[5] "Religious Dramas, 1924," selected by the Committee on Religious Drama of the Federal Council of Churches.

as one of the most important points of contact with those not yet ready for all that it has to teach them."

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CHAPTER VIII

SUGGESTION

Religion, it is sometimes said, is "caught, not taught." This statement is not the whole truth, but it has in it enough truth to be considered profoundly significant. How is religion caught? To a very large extent through the indirect yet ever open door of the subconscious, or, as it is now more often called, the unconscious mind.

What is meant by the unconscious mind? Freud would say that our mind is like a two-storied house with subterranean cellars of great depth and extent; the upper floor the conscious mind, the under floor and subterranean passages the unconscious. The upper is the waking awareness, but the lower is the sleeping, buried, forgotten self. According to Freud the mind not only carries on activities of which it is conscious and has fully under control but in addition also carries on activities and holds memories which are unconscious and completely out of reach. It is something comparable to the physiological memory

possessed by the body. A man's body cells will remember whether he has ever had typhus or smallpox or a similar disease even though his mental memory does not remember.

Teachers have reckoned in the past that children, or adults for that matter, can be taught only through the waking, conscious mind. Little attention has been given to the buried and forgotten self. The new psychology is revealing that this unconscious mind exerts a profound and far-reaching influence upon behavior.

This underneath mind is sometimes called the subliminal mind. It is the receptacle of ideas and memories which, long forgotten and deeply buried, cannot be brought back to consciousness without extraneous help. We might call it the mind that works without our awareness, the mind with which we dream. It has been spoken of as the storehouse of race memories, to which is added those actual experiences which have lapsed from ordinary consciousness and which are composed chiefly of wishes and sentiments that have been repressed. It is the mind which controls the insane, or the patient when under the anesthetic. It is the mind that governs or misgoverns the drunken man and the sleep-walker. Freud thinks of it as sort of a dumping-pit of the soul, the swamp-land of the

human mind. He asserts that it is the repository of crude and primal instincts. The old ape and tiger feelings are buried there and cause behavior incompatible with civilized conventions. In some sense it is infantile in character; illogical, not intellectual.

The unconscious mind is, however, remarkably dynamic. It is constantly striving to manifest itself. Barbara Low says, "The unconscious is essentially emotional, instinctive, and dynamic, and is ever impelled to fulfil its desires, which desires, in their crude form, must conflict with the 'civilised' desires of man." [1]

All consciousness is motor; that is an axiom in psychology. But so is all unconsciousness. That is, the forgotten and buried past still influences behavior. Every teacher should endeavor to realize the large place that forgotten ideas have in the molding of behavior. Professor Grant, the historian, when addressing a group of school-boys, said, "The real value of a subject you are taught at school is what is left when you have forgotten all about it." This is well illustrated by Tridon. He rehearses a most interesting case of a young woman of twenty-two years of age who was

[1] "Psycho-analysis, a Varied Account of the Freudian Theory," p. 54.

brought to Dr. Breuer in Vienna suffering from curious hysterical symptoms, one of them being an aversion to drinking water. Dr. Breuer vainly tried to remove the symptom by treatment. He explored the mind of his subject and unearthed a forgotten memory that was the cause of her inability to drink. The young woman told the doctor about her English governess, whom she disliked greatly, and of that woman's little dog, which she abhorred. One day she saw the dog drinking out of a glass. She felt an intense disgust which, instead of expressing, she repressed out of conventional respect for the governess. After giving unrestrained expression under hypnotic suggestion of her abhorrence for the governess and the dog, the patient was considerably relieved, and when awakened she could take a glass and drink a large quantity of water.

There are many similar cases of aversion. Aversions are caused by some forgotten experience. All have their likes and dislikes. What is the psychology of them? Why a dislike for honey, or tomatoes, or salad? Why do we choose certain persons for our friends? Why not other persons? Why does a young man choose a certain young woman to be his life's mate, and not some other? Doubtless because of the power that his

unconscious mind has over his choice, some stored-up ideals long ago accepted and cherished, now possibly forgotten. The picture of his mother with her strength and beauty of character, or possibly that of a sister or some other ideal of womanhood, has perhaps in childhood become part of him, the unconscious part, the influence of which is felt, but not known. Ask a child a question; he answers, "Because!" He cannot tell why, but something deep within makes him feel a reason.

The question naturally arises, "How are we to influence this unconscious mind in childhood so that youth may be led away from the wrong into the paths of right?" The answer is by atmosphere, through the unconscious power of suggestion.

But what is suggestion? There are various definitions. Let us examine some of them. F. W. Myers, quoted by Dr. Brown, says suggestion is "a successful appeal to the subliminal self." J. A. Hadfield states it is "a process by which ideas are introduced into the mind without being submitted to the process of criticism." William F. McDougall describes it as "a process of communication resulting in the acceptance with conviction of the communicated proposition in the

absence of logical and adequate grounds for this acceptance." [2]

Sidis makes this statement: "A great class of phenomena typified by the abrupt entrance from without into consciousness of an idea or image which becomes part of the stream of thought, and tends to produce the muscular . . . efforts which ordinarily follow upon its presence." [3] He also points out that of the two personalities, the subconscious and the normal, the former alone is suggestible. Binet is quoted as saying that suggestion is "an idea which undergoes transformation into action." Baudouin says that suggestion is "the subconscious realisation of an idea." By this he means that the unconscious mind passively absorbs the idea and works it out in action without awareness. Ideas, therefore, that come to us through suggestions are not conscious ideas. When an idea is conscious it is received critically, but suggestions are received uncritically.

The Coué school insists that in the realm of thought we do not have a single idea, but rather two conflicting ideas; that is, when we think, we doubt. This is what Baudouin means by the law of reversed effort. Consciously to think a thing

[2] "Social Psychology," p. 97.

[3] "Psychology of Suggestion," p. 8.

means to doubt that thing; that is where Binet's above quoted definition is at fault, for in suggestion there is no doubt; all ideas are received passively, uncritically, and realized subconsciously.

Now, it is not easy to comprehend the tremendous practical importance of all this. It is really the psychology of the phrase, "religion is caught, not taught." We may teach intellectually, but we have much wider entrance into the soul by and through the use of slantwise suggestion. This is what Walt Whitman means when he says,

There was a child went forth every day
And the first object he look'd upon, that object he became,
And that object became part of him for the day or a certain part of the day,
Or for many years or stretching cycles of years.

The early lilacs became part of this child,
And the grass and white and red morning-glories, and white and red clover, and the song of the phœbe-bird,
And the third-month lambs and the sow's pink-faint litter, and the mare's foal and the cow's calf,
And the noisy brood of the barnyard by the mire of the pondside,
And the fish suspending themselves so curiously below there, and the beautiful curious liquid,

And the water-plants with their graceful flat heads, all became part of him.

And that "object became part of him." What part? The subconscious part, the forgotten part; and yet in the very truest sense that forgotten part is the basis of his character, his soul.

One child lives in a gentle home, absorbs from his environment good taste and refinement. In another home crudeness, coarseness, and baseness are absorbed. Like father, like son; like mother, like child. In youth, sentiments, religion, morals, character are caught not taught. They are not learned from a catechism but come to us through suggestion and are absorbed from other lives into the subconscious. This is a different thing from the acceptance of ideas by the mind intellectually. Jung, quoted by Waddle, says: "It is not the good and pious precepts, nor is it any other inculcation of pedagogic truths that have a moulding influence upon the character of the developing child, but what most influences him is the peculiarly affective state which is totally unknown to his parents and educators. The concealed discord between parents, the secret worry, the repressed hidden state with its objective signs which slowly but surely, though unconsciously,

works its way into the child's mind. . . . The father and mother impress deeply . . . the seal of their personality. The more sensitive and mouldable the child, the deeper is the impression. Thus even things that are never spoken about are reflected in the child." [4]

It is of course ever so much better that the child's character should be built by this unconscious process, for that which he thus gains leaves him free from self-conscious goodness. Self-conscious goodness is almost as unfortunate as unconscious wickedness. Reasoned behavior may be a good thing for a man, but it is a dangerous thing for a child. On the other hand, an ultra-suggestible adult nature is a misfortune.

Baudouin says: "We tend to act as we have seen others act, *above all when the model has been forgotten.* So long as we remember our model we know we are imitating and we do as the model did. We know that the action does not emanate from ourselves and before doing it we supervise the intention and discuss it. But when the model has been submerged in the subconscious we imitate . . . and no longer discuss." [5]

Psychology is teaching that the choice of a

[4] "Introduction to Child Psychology," p. 212.
[5] "Suggestion and Auto-Suggestion," p. 83.

career is determined more by the suggestions absorbed and forgotten in childhood than by any conscious imitation of another.

We tend to imitate what we like or what we admire. The brilliant uniform of an indulgent uncle may later lead the nephew to embrace a military career, believing it to be "in the blood." But is it in the blood? True, there may be hereditary tendencies, but the new psychology teaches us that ideas once absorbed by the individual but now forgotten are the mightiest influences in the grown man. Religion is "caught, not taught."

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CHAPTER IX

SPECIAL DAYS

THERE are certain occasions that need special consideration when planning the year's program. The Christian festivals, Christmas and Easter, are of peculiar significance in the opportunities they offer for religious education and are, therefore, of special interest to Sunday-schools, as also are Thanksgiving day and Promotion Sunday.

There are times when the whole school ought to meet together, but occasions such as Christmas, Easter, and Thanksgiving are usually much enjoyed and appreciated when they are celebrated in the departments.

CHRISTMAS DAY.—Perhaps none of the special days of the year is quite comparable to Christmas Sunday. This is, of course, usually the Sunday before Christmas day. The arrangements for the giving service need to be carefully planned. Sometime before Christmas, classes of the various departments may plan special week-day meetings

for dressing dolls and making toys and games to put on the Christmas tree.

The central idea of the Christmas service should be that of giving, not receiving. This idea can be kept in mind in the very poorest localities, and it is astonishing to see the results of such Christmas services in such neighborhoods. The poorest children should certainly not miss the opportunity of helping to decorate the Christmas tree. Here we have an incomparable opportunity of providing an expression that will leave a lasting impression. It is one of the best possible opportunities of the Sunday-school for "learning by doing," for the children not only hear the Christmas story but they see the meaning of it wrought out in action.

For the Beginners', Primary, and Junior Departments there is probably nothing that can take the place of the Christmas tree as a receptacle for the gifts the children bring. The tree should be firmly planted in a tub or fastened to a small platform. Tinsel decorations are desirable, but, above all, candles are desirable, to be lighted by the children themselves. When the children take their places they may put the presents they have brought under their chairs until the time for their presentation comes, or they may be placed on the

tree in advance. The service may consist of (a) Christmas hymns, carols, prayers; (b) the Christmas story told by the teachers in the small class groups; and (c) the bringing of the offerings to the Christmas tree. When the story is over and a carol has been sung, the children come forward class by class and place their gifts upon the tree. When every one has finished, the birthday child of the week, if there is one, may be asked to light the first candle. One after another each pupil lights a candle until the whole tree is ablaze with light. In the meantime the other lights in the room have been extinguished, and now the pupils sit about the tree and feast their eyes upon its beauty. Presently they sing softly suitable hymns, "Away in a Manger," and similar carols. Probably nothing in the nature of a religious celebration will make a deeper impression on the life of a pupil than this Christmas Sunday's service. Who knows what it may not mean later in the life of the youth, or of the adult, or of the aged man?

After the service is over, the distribution of the gifts is made. If the gifts of a particular department have been planned for a children's home or hospital, it may be possible for the entire department to participate, going in a body, sing-

ing carols, and through appointed representatives making the presentation. This is very desirable, if at all possible. Or classes may go separately to present their gifts. Some of the departments or classes should plan gifts for needy families. In these cases the presentation must be tactfully made. In some cases it will be best for a teacher or officer to present the gifts in the name of the department or class. In other cases older boys and girls and teachers may be organized into groups under the leadership of the more experienced leaders, to distribute the gifts in the homes. In this way the young people get experience in the real joy of giving, both of gifts and good wishes.

I recall a Christmas eve in one of the worst slums of a great city. Passing through a back street the group of young people looked into an open doorway and saw a child on a sofa asleep. One of the boys of the party slipped into the room and laid a doll in the arms of the child and with a look at the mother which plainly said, "Don't waken her," slipped out again. It was a beautiful Christmas eve for that child, but it was an even more beautiful one both for the lad who carried the gift and for the rest of us who witnessed the incident.

THANKSGIVING.—This is another gift Sunday. It is the easiest to arrange and will be found to be one of the most memorable of the year. The giving of thanks, of course, is the key-note of the day. Careful preparation should be made for its celebration. Notices should be given through the children to the parents a fortnight or so before the Sunday. It is astonishing how generous human nature can be on a harvest thanksgiving day. One little school of two hundred pupils sent to a children's hospital at least half a ton of vegetables, apples, grapes, jam, games, books, etc. Where there is distress in the neighborhood a more general distribution than this may be made locally, and the teachers and the older pupils again be employed to distribute them. For the Thanksgiving service a careful choice of hymns should be made. The note of gladness and thanksgiving should run through hymns, prayer, Scripture reading, story, and music. The sight of the gifts piled up on the tables in the front of each department room always makes a deep impression upon the children and doubtless has a lasting effect upon them morally.

EASTER.—The joys of Easter and of springtime are inseparable. New life in nature is the key-note of this festival. It is the time of the

singing of the birds; winter is gone, and summer is not far away. There will be little difficulty in choosing the right program for this service; nature is full of illustrations, and the very earth itself is singing the Easter song. Gifts of flowers may be brought by the children and sent to the hospital or to the sick. Members of the department who are ill, or those who for any cause may be shut in, should not be forgotten. Much should be made of Easter music. Careful preparation will be amply rewarded, and this day, like all the other special days, will become a memorable one in the lives of the children. Men may refuse to go to church; they may refuse to read the Bible; but they cannot get away from the spirit and the atmosphere of the two great holidays of the year, Christmas and Easter.

Anniversary Day.—With many schools Anniversary day is regarded as one of the most important festivals of the year. What is its object? The aims of Anniversary day in the graded school may be stated as follows: First, to give a demonstration to parents and interested friends of the work that is being done by the school throughout the year. Second, to provide a time of reunion when parents, former members, and friends of the school are specially invited to be present and

worship with the school. Third, to give opportunity to the friends of the school to subscribe money for its upkeep. With these objectives the morning and evening services will be the best opportunity for advocating the second and third aims as above stated, while an afternoon service might well be planned for the demonstration. Such an afternoon session should be held in the departmental rooms. This Sunday afternoon demonstration is not something specially practised for or rehearsed, but offers a fair sample of the regular work of the year and gives parents and friends an opportunity of seeing at least one department of the school's activities as usually carried on. It is frequently the visitors' day of the year.

Graded schools find that a specialized program is attractive, and visitors are numerous. Sometimes, however, schools prefer a united meeting of all the departments. When this plan is followed the meeting should be held in the church auditorium or lecture-hall. One department—Beginners', Primary, Junior, or Intermediate—should be responsible for arranging and carrying out the afternoon program. The usual leader of the department should be in charge. When this plan of the united session is followed, instead of the

lesson being taught in small class groups by the individual teachers, the open school procedure is followed, the leader teaching the lesson to the entire group. In these circumstances the utmost care must be taken in the seating of auditorium or hall. The pupils of the department should be seated together, the other departments likewise in a body, and the visitors in a separate section.

Sometime during the session the Cradle Roll class may be recognized in a brief ceremony, but for the most part it is better that after the first few minutes the Beginners should be allowed to retire to their own room for their own exercises and activities. If the Intermediates are demonstrating, it is probably better for the Primaries also to retire.

Promotion Day.—For several reasons it is wise to have a fixed time in the year when pupils are promoted from one department to another. The observance of promotion day need not, however, prevent the sending up of any individual pupils whom leaders may consider to have become ready earlier in the year. If any one season of the year is better than another it is probably the early autumn. Promotion day may then also become a Rally day after the summer holiday.

Parents and friends should be especially invited on this occasion.

Promotion day gives the management a fine opportunity for saying and doing things that will interest not only the pupils themselves but parents and friends of the school as well. Careful preparation must, of course, be made for this special day. The date should be fixed a long time ahead so that the arrangements may be complete. The lists of names of pupils to be promoted must be carefully considered by the superintendent of promotion or by the responsible committee. The names of those to be promoted should be announced at the Sunday morning service, and either at that service or the evening service new teachers appointed for the year should be presented publicly by the minister. At both morning and evening services the topic of the day ought to be that of work with and for children and young people. Special sermons may be preached.

Promotion-day afternoon service should be one of those inspiring occasions when the whole school meets together. In one school the following procedure was followed: The chairs were arranged in semicircular form so that all would be

brought within easy seeing and hearing distance. When all were assembled, a suitable, well known hymn of praise was sung. After this the names of the babes who had joined the Cradle Roll during the year were read by the Cradle Roll visitor, and at this point several mothers with Cradle Roll babies in their arms were brought to the front by the Cradle Roll superintendent. Then the names of those Cradle Roll members who, having reached four years of age, were now about to be promoted to the Beginners' Department were read. These little members were then conducted by the Cradle Roll visitor to the Beginners' leader, who received these and led them to places provided specially for them among her four- and five-year-old children. All this was followed by a prayer for the Cradle Roll children, their mothers, their fathers, and their homes, and the singing of one of the cradle hymns.

Next the names of the Beginners to be promoted into the Primary Department were read, and these were in turn presented by the leader of the Beginners' Department to the leader of the Primary Department; and so the promotion continued on and up through the departments, ending with the Adult Department. After the superintendent of each department had presented

his or her children there was a momentary pause for silent or vocal prayer. During the promotions the whole school remained standing. In each case before the children were promoted their names were read from a scroll, which was then handed to the new leader. This whole exercise made a deep impression upon all present, and the interrelation of group with group was very effectively demonstrated. When the actual promotion service was over, all the departments except the Seniors and Adults retired to their own rooms and were dismissed, but the teachers and officers returned for a further service of devotion and dedication. During this service short addresses were given by the superintendent and the secretary, pressing the claims of the school upon the older pupils and adults.

When possible the promotion exercises should be held in the church, and both minister and superintendent should take part in the service, which can be made a very impressive one.

There is a fine opportunity here for the pastor of the church and the superintendent of the school. The minister on each Promotion day may read before the assembled people a solemn charge to the superintendent, and the superintendent in turn may owe a similar admonition to his fellow

officers and teachers. This done effectively will make a deep impression on the school and will help to dignify the position of all concerned in the work.

It may be noted that when pupils and teachers are promoted at the same time the teacher need not necessarily retain the same class in the new grade; it is often better that a change be made.

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CHAPTER X

WEEK-DAY ACTIVITIES

"It will never rain roses. If you want more roses you must plant more trees." The modern Sunday-school is planting many new trees, and they are bearing fragrant blossoms.

One of the chief differences between the old and new Sunday-school is that the modern school has introduced week-day activities into its program; the idea that the Sunday-school is a one-day-a-week affair is passing away.

Assuming that the need for week-day activities is recognized, the question is what form should they take? Among other popular and worthwhile activities one might mention play hours; nature clubs for both girls and boys; hockey, football, baseball, and tennis; summer camps; swimming; bathing; cycling.

Activities for Intermediates and Seniors. —The group unit for activities may be either the class or the department, or both class and department. Or activities closely correlated with the

Sunday instruction may be carried on by means of through-the-week meetings of the class groups, while the more general recreational and service activities may be provided for either by the department as such or by a club to which all members of the department may be eligible. Much will depend upon the size of the school and upon local conditions.

The program for the seasons' activities should always be arranged in advance. It may be well to have it printed and a copy given to each member. The department or club should never meet without a counselor or an officer, even if, as is sometimes necessary and wise, that leader be one of the older members.

One club I know spends the first half of the evening in social games, and the second in listening to a lecture, a reading, a debate, a lantern exhibition, or a discussion. Visitors from across the seas telling of life in distant lands are most attractive. Travelers by sea, land, or air, and foreigners—particularly Chinese, Japanese, Indians—men and women of a different color from our own, describing their own country, are ever welcome. Talks on art, wireless evenings for listening in, Saturday rambles both in winter and summer, visits to the swimming-pool or local

public gymnasium, are sure to be popular.

There is much to be said for the programs of such organizations as the Scouts, Brownies, Camp-Fire Girls, Blue Birds, and Girl Reserves. The advocates of each of these claim that their organization is the best, but in any case much depends upon the leader and the environment. The great need is to have a place which boys and girls can use as their rendezvous and where teachers and helpers can meet them in the social activities of the leisure hour.

Doubtless the one secret of success of clubs like Scouts, Camp-Fire Girls, and similar organizations lies in the fact that *they provide a ready-made program;* there is always something to work for.

Let us take two illustrations. A scout must become a tenderfoot before he is recognized a scout. To be a tenderfoot he must know the scout law, signs, salute, and significance of the badge; the composition and history of the national flag and the customary form of respect due to it. He must be able to tie four of the following knots: square, reef, sheet-bend, bow-line, fisherman's, sheep-shank, halter, clove-hitch, timber-hitch, or two half-hitches. After he becomes a scout he must work for his second-class badge. To get

this he must be a scout for at least a month, have an elementary knowledge of first aid, be able to signal in semaphore or Morse, have done more or less tracking, be able to cover a mile at scout's pace in twelve minutes (fifty steps running and fifty steps walking), and must cover the distance within thirty seconds neither too slow nor too fast.

After this the scout works for his first-class badge. I never knew a scout to get his first-class badge under two years. Besides these ranks there are numbers of other badges to work for.

In the Camp-Fire Girls' organization there are the ranks of wood-gatherer, fire-maker, torch-bearer, and guardian, to work for. Before a girl can become a wood-gatherer she must have selected her name and symbol and be able to repeat the Wood-Gatherer's Desire. She must have made a bead head-band with a symbol as design and have won at least fourteen elective honors chosen from the following crafts: home craft, health craft, camp craft, hand craft, and citizenship. Before she can make her application to become a fire-maker she must be able satisfactorily to cook and serve a meal. She must have done a certain amount of sewing, kept a written classified account of money received and spent for at least one month, be able to tie a square knot five

times in succession, have slept with open windows or out of doors for at least one month, and have taken at least half an hour's daily outdoor exercise for one month; she must not have eaten between meals for one month, and she must be able to do a considerable amount of ambulance work, bandaging, and home nursing.

Further tasks are required before she can become a torch-bearer. It will be readily seen how all these activities appeal to the romance, love of beauty, and poetry of the adolescent girl.

Here is a program ready to hand; the manuals give complete details. A Scout or Camp-Fire Girl is never idle. There is always something to do.

I have dealt chiefly with Scout and Camp-Fire Girl activities because I have been more especially associated with these and know more about them than I do of other forms of club life; but Guides, Boys' Brigades, Home-Fire Girls, Woodcraft Chivalry, and similar organizations all have much to commend them. Particulars of these can be obtained from headquarters.

It is very important, where any one of these organizations is used, that the unit of organization shall be the department or class with the same person serving as Sunday-school teacher and as

leader or director of activities. Membership should be limited to members of the school. A divided leadership with separate organizations is almost certain to mean a divided loyalty. Troops or brigades ought to be church organizations, recognizing themselves as such. In case of a very small school, coöperation with another school may be advisable. Inter-troop activities, competitions, and possibly camps may be arranged.

Activities for Children.—For Beginners, Primaries, and Juniors, week-day play hours are very important and extremely popular. In some localities there is not a great need, but play hours are most welcome in crowded city neighborhoods. In some districts there is need for Primary and even for Beginners' play hours, but there is a genuine need almost everywhere for Junior play hours.

As well as benefiting the children, departmental play hours help to bind the workers of the department into a unit. The leaders and teachers enjoy them, but the helpers enjoy them even more and should be encouraged to be present as much as possible and assist in the activities. Play hours should not be limited to the winter season only; there are advantages in keeping them going nearly the whole year. The summer ac-

tivities should, when possible, be out of doors. Nature-rambles, hikes, picnics, are, especially for the city children, unforgettable experiences.

There is no time when a child is so much himself as when he is playing. One writer says, "You think you know your Primary child, but you will never know him unless you have played with him." Certainly the quality of our Sunday-school work will be improved if we play with the children on the week-day.

It is common practice to make story-telling one feature of the play hour. The very best moral teaching can be given through the play-hour story; the opportunity is almost as great as that of the Sunday session, for the hour provides an effective means of expressing the Sunday teaching.

There must be a well arranged program. Disorder of any kind should be unknown in a play hour and will be if the children are kept busy from the moment they arrive until the time they leave; but they will not be kept busy unless forethought is given to the preparation.

The Junior play hour should not be held very late in the evening, except in the vacation season. It will probably be difficult to gather earlier than four or four-thirty, but young children should not be kept later than seven o'clock.

The leader should encourage parents to come occasionally as visitors. A record of attendance of children should be kept and the membership limited to the members of the department. There should be no need to separate the sexes in the Primary or Junior play hours.

The play hour affords a fine opportunity for missionary propaganda. Missionary play hours are very popular, and so are the stories of children of other lands and missionary heroes. Most stories can be easily dramatized. In some districts Intermediate play hours are also popular, but naturally enough the Intermediate age tends toward the more highly organized club.

One of the diffculties in connection with week-day work is to find suitable accommodation. Boys are not drawn to church parlors, and it must be said that they do not receive a very hearty welcome to them; boys are noisy, and they do not keep their shoes clean. Besides that they want and need a room that they can call their own, one that they can decorate to suit their tastes. If a loft or a rough-and-ready den can be fixed up for them, they gladly avail themselves of it, and they will put a great deal of work into making it and keeping it in shape. A rendezvous for boys gives a warm feeling of comradeship, and the

church that provides one is a friendly church indeed.

More must be done in the way of providing playgrounds for children. In some localities public school playgrounds are thrown open during vacations. This is particularly desirable, especially in the crowded cities where parks and open spaces are few and far between. Many churches are possessed of grounds that would make excellent play resorts if they were made available. The plea for parks and playgrounds is an insistent one and must be met.

It is well that there should be a variety of week-day activities, for it is found in practice that those who may not be attracted to one form will take to another. We have found from experience that not more than one third of the boys of a Junior or Intermediate Department are likely to be drawn into any one form of organization, such as the Boy Scouts.

Activities for Young People.—When we consider the interests and needs of older adolescents we find that activities of a different type are required. The leisure of the youth of the churches should be organized very largely by themselves with competent adult counsel.

In the C. O. P. E. C. report on "Leisure" we

find the following: "If games and music, literature and drama, no less than Bible classes and prayer meetings, can be made into the antechambers of religion, the whole handling of leisure by some churches should undergo a change. By psychological and spiritual necessity people make demands upon religion according to their experience of life, and since young people are in the main preoccupied with the light side of life, the demand they make upon religion is for enjoyment without alloy.

"Granted that the deepest things in religion only come home to the soul when it has tasted the bitter things in life, to demand such depth of the young is to ask them to be old before their time. Hence the one irreplaceable point of contact of the church with youth is in the provision of facilities for the natural expression of their high spirits, their comradeship, and their love of beauty."

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CHAPTER XI

PRIZES AND REWARDS

He would be a rash man who would say there is no place in life for a prize or a reward; there is. But that does not mean that prizes as used heretofore in the Sunday-school are wise or necessary in the sphere of religious education. We hesitate to recommend prizes for the simple reason that we feel them to be neither necessary nor prudent. They are not necessary because it has been well demonstrated that schools can get along as well without them as with them. They are not prudent because they lower the tone and spirit of the school, and tone and spirit in the Sunday-school are of first importance. A record system is necessary, but when record-keeping is conceived primarily with conduct and lessons learned the system becomes extremely difficult to administer. Sunday-schools have small classes and numerous teachers with limited educational experience, and this makes the administration of the mark system a moral impossibility, for scarcely any two

teachers will judge and mark exactly alike. In a day-school where marking can be done with some degree of accuracy there is less to be said against the system, but in Sunday-school the markings in numerous instances are almost sure to be unfair.

Patterson Du Bois says "A girl of ten on handing her monthly school report to her parents remarked, 'Our reports are awfully funny. If you stay away you get a better mark than if you are there.' A child of nine told her father that her Sunday-school teacher had marked two children in the class 'good' when they were bad. 'Last Sunday,' she said, 'she marked them good because they didn't know they were doing what they oughtn't and so she wouldn't count it against them, but next Sunday she would mark them bad if they acted the same way. And now she marks them good when they were just as bad.' The child evidently approved the equity of the first marking, but not the equity of the second." [1]

If the Sunday-school stands for the teaching of morals and religion we must see to it that any system of marking is administered fairly. As a matter of fact experience shows this to be almost impossible. It is easier to administer rewards of

[1] "The Culture of Justice," pp. 186–187.

attendance, but there are times when absence is more deserving of a reward then presence. A boy of thirteen who had been absent from school was called upon by his teacher, who found him taking care of his invalid mother. That boy wanted to come to Sunday-school, for his comrades were there, but his duty kept him at home. He lost his attendance prize when he most deserved reward. If we make exceptions, the difficulties of administration are immensely increased.

But prizes are not necessary. It is not possible to demonstrate that prizes in the long run really increase attendance. One writer, in an article advocating prize-giving, says: "From careful observation I very much doubt whether the offer of a prize for attendance has a great deal to do with the child's actual presence, for the great interest of the very children who gain the prizes would make them loyal and regular without any reward. These children who gain the prizes for regularity and punctuality are the brightest and most satisfactory from all other points of view."

The most important factor in moral education is the formation of right habits of *feeling*. Keep in mind that while the act is important the motive for the act is more important. To get the

child to act from a secondary motive may defeat the very aim in view, for character is based on motive. Truly, the action is important and the oft-repeated action still more important, but more important than all else is the reason or motive behind the action. To get a child to act because of a prize or reward may possibly be permissible, but it is dangerous. To get a child to avoid an action because he fears the punishment may leave him worse off at heart than if he had done the wrong. Plato tells what men brave only out of cowardice. To reward a child for some generous deed may develop in him the love of rewards rather than the habit of generosity. It is "the motive that becomes habitual." If children could be induced to act right morally because of the hope of reward a millionaire's child might have a good chance. Right feeling must be the urge of right action, or character is poisoned at the springs. Right action is immensely valuable both to the individual and to society, but right motive is more valuable, indeed, indispensable.

A prize is usually something which only one or two can win, a reward something which all who come up to a certain standard can obtain. It is easy to harm a child by too much rewarding. There is some basis of truth for the following

story, though the writer does not vouch for it. A boy who had learned a bad word, and was using it, was promised by his father that he would get a shilling if he ceased using it for a month. At the end of the month he got the shilling, but he came to his father a few days later, so the story goes, and said, "Father, I 've got another word now; this one is worth half a crown."

So far as securing good attendance is concerned, my experience is that there are not too few children in the average Sunday-school but too many. I mean that on general principles there are more children in the average Sunday-school than can be properly taken care of. The aim should be not so much more children as better work with those we have. Experience is proving that where the schools are right the children will attend. We doubt very much if the prize system augments attendance to any worth-while extent.

There is also the danger that officers and teachers who depend on prizes and rewards will neglect the methods that really make for improvement.

It may be argued that children get benefit from books awarded as prizes. No one will object to children obtaining good books when they need them, either through the library or through ju-

dicious gifts, but that can be done without establishing a system of prizes and rewards. The whole question is more or less controversial; the point is that every effort should be made to keep the atmosphere of the school up to a standard of excellence that will make prize-giving and rewards unnecessary.

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CHAPTER XII

OFFICERS AND MANAGEMENT

WHAT officers are essential to the Sunday-school as we have described it? This question in effect means, what officers are required in order that the graded school may exercise its necessary functions? There has been a tendency in some quarters to multiply officers unnecessarily.

THE MINISTER.—The minister of a church should have a large place in the activities of his Sunday-school. This does not mean necessarily that he should teach a class regularly or be leader in any department. He ought certainly to be in close touch with the weekly training classes and from time to time should lead the worship services of the various departments. If the minister is willing to give time to a small group of people he can occasionally be of great service in one or another of the departmental training classes. The graded Sunday-school needs the help of all the scholarship available.

Occasionally the minister and teachers may find

an hour in the week when they can meet together for the study of some subject in which the minister is especially fitted to help them. Such special courses might be a valuable contribution to the efficiency and spiritual life of the teachers.

The minister can also help the school greatly by his pastoral visitation, and in this connection will of course keep in touch with the superintendents of departments, particularly of the Cradle Roll.

He would do well to attend the meetings of important committees, but he should be careful not to attempt to dominate them. At certain times he can be of great help in the Young People's and Adult Departments, and in the Parent's Department his ministry can be of great value. To these services will be added his pulpit ministry, in the course of the fulfilment of which he has an incomparable opportunity to further the work of religious education in his church and community.

The Superintendent.—The superintendent of the modern Sunday-school should be a leading spirit in the religious education of his church. From a perusal of these pages it might at first be thought that the modern Sunday-school minimizes the duties of the general superintendent. True, these duties are different from

those of the superintendent of yesterday. Then the school had one leader only; now there are several, one at least in each department. The superintendent's duties have changed with the change of method and organization, but his position is none the less important and his job none the less great. Nowadays the superintendent is seen less and heard less, but his influence is felt more than ever. To him falls the duty of seeing that everything runs smoothly and harmoniously. He is the hub of the wheel; around him all the activities of the school revolve. He is a man in authority, as well as a man under authority. He is like the rudder of a great ship; a more or less invisible force. He believes in the unimportance of prominence. He learns to efface himself; he is not consumed by his own dignity, and is always searching for more talented people than himself. He may fill a gap occasionally, but chiefly he is the organizer, the administrator, the one who has an eye upon all the departments; the one who helps to keep the diverse groups functioning as a complete whole. His business is to set others to work. He never does what he can get some one else to do. He will delegate to others numerous details seemingly unimportant that in the aggregate constitute the difference between an orderly and a dis-

orderly school. For example, he will see that some one takes care of the early pupils—as great a problem perhaps as the late comer; that some one guards the teachers from the "baby problem," which is perhaps a means of greater disturbance than the "boy problem"; he will see to it that no department of the school is disturbed during any of its exercises. He will take care of the caretaker. He will be assured that every doorkeeper is in his place, and that the hinges of the doors as well as the wheels of the organizations are well oiled. He will see to it that no visitor is allowed to disturb a class. So far as possible he will personally welcome new pupils and see to it that a suitable place in a suitable class is provided for them.

The Director of Religious Education.—An appreciation of the central importance of religious education has developed rapidly in recent years, and the conviction has taken possession of many leaders of the church that its direction, particularly in large churches, cannot much longer be committed to the hands of volunteers serving upon marginal time. As a result a new profession has come into existence, that of the director of religious education. Like the pastor, the director is usually a full-time, paid officer. His special re-

sponsibility is the educational program of the church. He may act as general superintendent of the Sunday-school, though this is the exception rather than the rule. He is the supervisor of teaching, the trainer of teachers, the active head of the educational administration in the church. This does not mean that nothing remains for a general superintendent of the Sunday-school to do. It does mean that the supervisory burdens of the superintendent are lightened and that the entire work of the school may be placed upon a higher educational plane. The church cannot be said to be seriously or adequately facing its responsibility for the religious education of its children and youth until it places the leadership of its educational program upon a full-time, professional basis.

The Secretary-Treasurer.—An efficient secretary is a priceless possession. Each department should have its own departmental secretary. These all work with the general secretary and assist the superintendent in his manifold duties. The general secretary keeps the minutes of all meetings. Assisted by a statistical secretary he is responsible for the school records. He keeps the departments supplied with any necessary material, such as writing- and drawing-paper, pencils,

plasticine, and other necessary supplies. His duties, like those of the superintendent, are many and if faithfully performed invaluable.

On the business side of administrative management the Sunday-school should be neither under-organized nor over-organized. A well organized school will of necessity have to place considerable power in the hands of its executive officer, the superintendent, and frequently he will need to act without consulting his colleagues. For certain committees there is a clear case.

The General Sunday-School Committee.—Increasingly this committee is coming to be known as the Committee on Religious Education. It is appointed annually by the governing body of the church. It consists of the minister; the superintendent of the Sunday-school; the director of religious education, where one exists; the secretary-treasurer; the heads of the various departments; and possibly some members at large. This committee has immediate responsibility, next to the executive officers, for the educational policies and program of the school. It may also act as a business committee. In this case practically all matters of finance come under its purview.

The Superintendent's Cabinet.—A small administrative committee is required consisting of

the superintendent, the superintendent of each department of the school, and the secretary-treasurer. For much of the year it should meet once every week, particularly in large schools. It deals with all the important details of Sunday-school management. Here interdepartmental affairs are adjusted. If teachers or pupils are to be moved from one department to another, the transfer should be approved by this committee. Arrangements for anniversaries, special days, and promotions are all considered by it. Indeed, almost all of the detail work of the school is brought to the attention of this committee, and only matters of special importance or those involving major items of finance are referred to the general committee.

Special Committees.—Occasional and special committees should be formed for special events. In the work of the Sunday-school, as in that of other organizations, an increasing place is being given to special committees. In this way a larger number of persons are enlisted in the school's activities and receive thereby some measure of training in service. Special committees also contribute to expedition. As a rule they act more promptly than standing committees.

By some such simple organization as has been

outlined a school moderate in size can be readily and efficiently administered. A large school may need more and larger committees, but care should be taken that the management does not become over-weighted by machinery.

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CHAPTER XIII

VISITING AND VISITORS

At least once a year the parents of the children in the four lower departments of the Sunday-school should be visited by the superintendent of that department. No end of good may be done by this visiting. It links home and school; it often clears up misunderstandings; it affords an opportunity for the superintendent to become more intimately acquainted with his pupils, to counsel parents on problems of conduct and child training, and to enlist the sympathy and active co-operation of the parents in the work of the school. It gives the leader an acquaintance with the homes from which the pupils come, and thus enables him to adapt the program and lessons to meet their needs. Often discovery is made of children not in Sunday-school and the way opened for recruiting them for membership.

Teachers and helpers should be encouraged to visit the homes of their pupils, but the yearly visit of the superintendent is something of special im-

portance. If the leader does it one year she will never wish to omit it. The Primary superintendent would in many cases be well advised to extend her visiting to the homes of her helpers.

Absentees should be visited without fail. When a pupil is absent the secretary should give a written notice on a printed card to the teacher and see to it that that teacher visits the pupil and learns the cause of the absence. In case of illness the visiting teacher should promptly inform the superintendent, who should call. The cards used by the secretary may be printed as follows:

(Date) .....
(Name of teacher) .....
(Name of school) .....
(Name and address of pupil) .....
Has been absent for....Sundays
Please visit and return this card, with your written report, to the Secretary next Sunday.

Visitors.—The Sunday-school should receive as well as extend visits. Parents and strangers alike should be welcomed and shown every courtesy. Visitors should be invited to worship with the departments in which they are interested. Special seats must of course be provided and the visitors so seated that they do not interfere in any way

with the usual work of the school. On this point the greatest care is needed. Visitors should not be permitted to move about the room, nor as a rule should they move from one department to another. One department on one day ordinarily is enough for any visitor. Occasional exception is made to this rule, but when that is done arrangements must be very carefully and personally made, for if one visitor moves from place to place others will want to follow suit. It is a pleasure to receive visitors, but it is also a responsibility, and arrangements for them must be carefully thought out.

Care should be taken for the proper seating of the visitors. Chairs should be placed some distance from the classes. The visitors should be asked to enter into the spirit of the worship, but they need not take any audible part in the service. Visitors should not enter after the session has commenced nor leave before the last child has left the room. They should be cautioned against making any demonstration that would attract the notice of the pupils.

Very special care should be taken before introducing visitors into the Senior Department; adolescents are more self-conscious than children, and sometimes visitors are not welcome; the members should certainly be consulted.

Offerings may be received from visitors as well as from the teachers and children. In some schools the money given by visitors is used toward the upkeep of the school.

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CHAPTER XIV

GIVING

The whole question of children's offerings ought to come under review and revision by officers of the Sunday-school. The general idea in the past has been that by getting the children early in life to bring offerings they will grow into habits of generosity; but the study of the psychology of the relation of habit and motive make us pause and think deeper. Here are some questions that need answering. Will a man be a less generous contributor because he postpones his giving until he is old enough to appreciate what he is doing? Does early giving become habitual as does walking, talking, or riding a bicycle?

If we could really discover the motive in the child's soul we might get some surprises with regard to giving; we might find, for instance, that he brings the coin purely because it is given to him. Perhaps he asked for it because he loves to hear the clink of the coin as it drops into the offering-bowl. Or it may be that he brings it

because he likes to be doing as others are doing, possibly because he loves to be seen giving it. There is not in any of these reasons a real motive of generosity, and therefore the question may wisely be asked, ought we to encourage children to bring offerings at all? If so, at what age, and under what circumstances? We have too high an opinion of child character to wish to attribute an unworthy motive; nevertheless we must look facts in the face.

Let us try to find some valid principles upon which to base our attitude toward the question of giving.

The child should not be a mere carrier of some one else's money. *He should give what is his own.* If this principle is accepted, offerings of money will be ruled out of the Beginners' Department altogether, and probably, in a large measure, out of the Primary Department. Little children do not possess much money of their own, and even if they did would never feel the joy of the sacrifice of giving money. May we conclude that the child ought not to be urged to give until he begins to possess for himself, that he cannot be a giver until he is really a possessor, that little good and possibly an amount of harm will follow his being made into a mere transmitter, that real generosity must

be self-initiated? We have stated elsewhere in this book that habits of action beget habits of feeling. That is true, but if it is generosity we are aiming to develop we must be sure that the initiatory action is a genuinely generous one.

Making clear the objective ought to be an interesting part of the proceedings of the department. *The child should know what he is giving his money for.* He should also have a part in deciding for what it is to be given. If money is solicited for certain designated objects, where they are, who they help, and exactly what they succeed in doing should be forthcoming.

The object to which he gives ought to appeal to the child's feelings. With children the appeal must be put concretely. There is little use in telling the child that his money is to be sent to help a black brother in Africa, or a brown brother in India. By pictures, stories, or a visit from some member of the race in question we must help the child to visualize the exact situation; otherwise there will be no feeling tone stimulated.

The abstract phrase "to help" is inadequate. The kind of help needed ought to be stated. We grown-ups use the word "money" to mean food, clothing, education, and what not; but children think more concretely than we do and must be as-

sisted to appreciate the content of the word. I know a school that encouraged its Junior Department members not to bring money for the far-away children but to bring pencils and exercise-books, knives and mouth-organs, things that were actually needed by the African children. This was perhaps inconvenient for the school officials and also for the missionaries themselves, but it is the child we must first consider. The appeal was immensely stronger than a mere appeal for money. Modern Sunday-schools are changing over from the giving of money to the giving of gifts. It is reported that a Junior Department sent two hundred Bibles to a mission school in Korea. It is to be hoped that the children saw the Bibles and handled them and had pointed out to them some of the familiar passages in the Korean language. It is such experiences that are unforgettable.

In the presentation of the appeal we ought, of course, to avoid making the children *pity* the object. If the appeal makes them look down with feelings of superiority on the folk who are of different color and condition, then we can better postpone to a more convenient season the presentation of our appeal. It is very easy to do damage.

The child ought, when possible, to know how his

money is being used. Reports in concrete form should be solicited telling of results. Any "thank you" letters that come from the recipients should be read to the children, or anything in the nature of response communicated to them.

If toys and flowers are sent a hospital, then a visit to the hospital will be helpful. It is not enough that the teachers should see the charity dispensed; the children should accompany them. This could be done by visits to certain parts of the hospitals in classes or possibly even as a whole department.

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CHAPTER XV

TRADITIONALISM

Lowell says,

> Therefore, think not the Past is wise alone,
> For Yesterday knows nothing of the best.

The Uniform Lesson has in the past been a very distinct obstruction in the pathway of progress in the development of the Sunday-school, but now that the principle of graded instruction has been conceded, this obstacle is removed. There remains one other almost unsurmountable barrier. This barrier is traditionalism.

The new is in bondage to the old, the present to the past. The young are under the dominance of those who are grown up, the weak ruled by those who are stronger. Beaten tracks are the most pleasant. Fixed customs seem impossible to change without revolution, and as Christian men prefer peace to war, the errors of the past perpetuate themselves.

The old are imitated by the young. Child study has disclosed that for every time a child imitates another child he imitates an adult nine times. The same is true in social life. Not only does an individual member of the social cosmos imitate his ancestor in action, but he does so also in thought and belief.

Conventionality not only demands that we copy one another, but also that we copy those who have gone before us. What has been done in the past is a much easier and safer thing to do than that which has not been done before. Psychologically, it is the new and the strange that is perilous to man; therefore the average man seeks safety in repetition, and the rut may easily become the grave. True, alongside this traditional feeling we find the pioneering instinct and the love of adventure, but there is only one Scott or one Shackleton in a million. It takes a pioneer to break barriers. One who attempts to do anything really new is looked upon with suspicion and the social screw is put upon him. Nothing is so sacred as a rut and no one more annoying than he who jolts us out of it. In the words of George Bernard Shaw: "Sponge out the past, not because the past has nothing to teach, but because we must rewrite its faded script ourselves. Let us press

forward to the new vision and the new adventures, and escape from the tyranny of the past to the wider horizons and free untrammelled thought. Every generation should have its own fresh, fearless expression. 'All this academic art is far worse than the trade in sham antique.' The cake of custom rests like a blight on the living spirit of men. The cruelties of society are cruelties practised by kind people who have ceased to feel and whose understanding is sterilized by tradition." Pioneers of new thought have all been heretics in the opinion of the public. It is the old and the familiar that are orthodox.

Ideas in the mind, like water on the hillside, readily find their accustomed channel. Every new thought means a new nerve path; a fresh idea necessarily means actual physical growth in the brain. To acquire a new language or even a new manner of walking requires the making of fresh paths in the brain and spinal cord. Not only so, but the stimulus must at least for a time be inhibited. Learning to ride a bicycle means that new brain-cells must be called into activity and coördinated for the work in hand. We prefer the old because the new means effort, will-power, and force.

A child is afraid of the unknown; he doesn't

choose to be left in the dark. Primitive man had the same fear. Perhaps he was not afraid of his fellow-men or the wild beasts of the forest, but the unseen and the unknown were a terror to him. That which is customary delivers man from his fear. An English lord chancellor once declared that he was in favor of all established institutions, and he was in favor of them because they were established. The argument is unsound, but the illustration is to the point. Attempt to change the spelling of a word, and no matter how old-fashioned the word may be, or how much waste of time and labor the writing may involve, you find at once that the old is preferred to the new. T-h-r-u spells "through" but still we prefer the old. Hygienically it is better to cremate than to bury, but a custom that is ages old is not easily disestablished.

Primitive man fears to break an old custom, lest the gods cease to favor him. A Chinese worships his ancestors. In China education and progress have been arrested. There the living are in bondage to the dead. The language, the manners and customs of the people, have crystallized; the personality of the individual is overshadowed by the family of the past. For a thing to be antique in China is a proof of its correctness.

The spirit of Confucius, who lived in the fifth century, overshadows the individual of the twentieth century. Veneration for the dead is greater than veneration for the living. The feet of a Chinese woman are not so tightly bound as the mind of a Chinese child. When veneration of the past exceeds obligation to the present there is slavery. Says Sheffield, "The scholars of any school in China could rewrite the leading classics from memory."

The realms that are dominated by the spirit of peace are the ones that suffer most from traditionalism. Competition breaks away from the past and disregards it. Old customs cannot live in the realm of competition. The soldier goes forth from his own land into a new territory; he goes to conquer; new methods are invented; those of the past are not efficient enough. There must be larger ships, machine-guns, airships, and aëroplanes; the bow and arrow are useless.

In the realm of business competition tradition must go. As Selbie says: "Traditionalism is like an old coat, very comfortable, but it will not hold together for ever." That which was good twenty-five years ago must be dispensed with now. The machinery of the nineteenth century will not answer for the twentieth. The cry, "Our fathers

did it this way," will not serve in the great battle of business. An Englishman who was the proprietor of an old business was feeling the competition of an American who opened a shop next door to him in exactly the same line. Accordingly, he put up a sign, "Established 100 years." To this the American retorted with another sign, "Established last week; all goods new and fresh."

The form of the wedding ceremony, the coronation of the king, church customs, educational methods, modes of spelling, personal greetings, all of which belong to the realm of peace, change less quickly than those which belong to the realm of strife.

Again, where large organizations are concerned, changes are not readily made. The individual may pioneer, but collective bodies move slowly. No church or society ever led a reformation; reform always begins with individuals. An organization is more conservative than the individuals who make up that organization.

One of the most powerful forces against reorganization is this tradition of the past. Those who would change a time-honored method must expect opposition. There is a battle with that which is behind as well as that which is in front. Traditionalism is a difficult foe to overcome. In

it we may have a bulwark of safety, but we have also a menace to progress. Whether traditionalism be friend or foe, it has to be reckoned with. Those who would reform the old-fashioned Sunday-school will find in traditionalism a fortress difficult to overthrow. Not only so but they will also find that for a long time to come there will be the ever recurring danger of reversion to type. New methods will need pluck and perseverance until they are firmly established.

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CHAPTER XVI

LILY WORK

We are told that when Solomon built the temple "at the top of the pillars there was lily work."

"And he set up the pillars in the porch of the temple, and he set up the right pillar and called the name thereof Jachin; and he set up the left pillar and called the name thereof Boaz. And upon the top of the pillars was lily work; so was the work of the pillars finished."

Pillars for strength; lily work for beauty. Now, whether we are building a temple, building a home, building a Sunday-school, or building a character, at the top of the pillars there must be lily work. There is a large place for beauty in religious education.

There is such a thing as being utilitarian to the neglect or even the exclusion of appreciation of little arts that make all the difference between beauty and ugliness. There is a place for beauty as well as for utility. Ruskin's idea was a com-

bination of usefulness and beauty. So was Solomon's, for the lily work added strength as well as beauty. The architect who is also an artist puts his thoughts of God into the mighty cathedral, the garden city, or the simple home he is constructing. I know a garden city where beauty abounds. It has been achieved at no great financial cost, for it is necessary that the houses should rent, and the venture be a profitable one. But the architect has made beauty out of trifles in design. The long sloping roof, the pretty porch, the quaint knocker on the door, the well arranged garden, the care of the trees in the street; in a word the simple things that are often overlooked—lily work. Jean Paul says, "Art is not the bread of life, it is the wine."

Intuitively we love the beautiful, but appreciation of beauty is a tender plant and needs careful nurturing. Instinctively we all wish to look our best and to make the most of our appearance, no matter how difficult that may be.

In furnishing a room it is taste that makes the difference. Beauty expresses itself in form and color. A well furnished room is as remarkable for what is left out as for that which is included.

Nature is full of lily work. "A garden is a lovesome thing, God wot." Every tree has its

flowers and fruit. Beauty is prodigal in field and forest.

> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air.

If every blossom produced its fruit the branches of the trees would be broken to earth. Blossoms are for beauty as well as for utility. Nature is superabundant in her provision. It is that which is left over, the extras, superfluities as we sometimes call them, that make the difference.

In young life everything is beautiful—the little lamb, the young calf, the filly, the kitten, the little child. Therefore, that which has to do with youth must be beautiful.

In the day-school there must be lily work. The emotional nature of the child must be nurtured. Certainly wherever children are we must have beauty. "Beauty," Emerson says, "is the pilot of the young soul." Beauty should be the dowry of every child. Our day-schools must be beautiful. Their very physical appearance become part of the child. To quote Walt Whitman again:

> A child went forth every day
> And the first object that he looked upon
> That object he became. . . .

Most of the school-rooms of the world are as yet "plain, bare, monotonous vaults." Although it is now nearly fifty years since Dickens pointed out the need of artistic form and decoration in schools, we are only beginning to awaken to the fact that the architecture, the coloring, the pictures on the walls, the very furniture, influence the characters of children perhaps even more than the teaching.

And what of the Sunday-school environment? An atmosphere of beauty and harmony is what we are seeking. Religion is caught as well as taught. The rooms must be beautiful. There must be pictures, with care taken in their choice; flowers everywhere; colors that blend; a pianist who is an artist; hymns of distinction.

And what shall we say of the superintendent? What of her dress, her manner, her face? May there not be lily work here, too; a personality made lovely by the contemplation of the face divine?

And what of our homes? Think what these might be like if beauty and courtesy abounded everywhere:

> Of courtesy, it is much less
> Than courage of heart and holiness,

Yet in my walks it seems to me
That the grace of God is in courtesy.

So whether we are building a temple or a home, a school or a character, at the top of the pillars there must be lily work. Jesus was the Rose of Sharon, the Bright and Morning Star, the Lily of the Valley. He revealed the beauty of God. It is for us to see that we do not hide it.

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